

A
TREATISE
OF THE CORRVP-

tion of Scripture, Councels, and Fa-
thers, by the Prelats, Pastors, and Pillars of
the Church of Rome, for maintenance
of Popery and irreligion. *y/rop*

By THOMAS JAMES,

Student in Diuinitie, and chiefe Keeper of
the Publique Librarie in the Vniuersitie of
Oxford; of the Honorable foundation of
Sir THOMAS BODLEY, *Knights*.

Together with a sufficient answer vnto *James*
Gretser, and *Antonie Possenine* Iesuites, and
the vnknowne Author of the Grounds
of the old religion & the new.

Diuided into V. PARTS.



AT LONDON,

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sold in Pauls Church-yard, at the signe of the
Bishops-head. 1611.

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A
TREATISE
OF THE CONSTITUTION

OF THE CHURCH OF ENGLAND
IN THE REIGN OF
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OF THE CHURCH OF ENGLAND

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TO THE MOST REVE-
rend Father in God, *George*, by Gods
providence Archbishop of Canturbury,
Primate and Metropolitane of all Eng-
land, and one of his Maiesties most honou-
rable Priuie Councell.



THE fruit of my small labours,
and the labours of some few
yeares, I here present vnto
your *Grace*; to whom they doe
of right belong, and are most
deseruedly due, for many re-
spects. They were begunne, not without your
Graces knowledge, some few yeares passed;
continued with your *Lordships* most honou-
rable fauour, and liberall beneficence; and
ended as I trust to your good liking. Your
Grace hath long and zealouslie expected a

¶ 3

Reformation.

The Epistle

Reformation of the Auncient Fathers workes, either negligently, or fraudulently put-forth by the Aduersarie; and that the triall hereof, some of our men would vndertake in *Gregorie*, lately put out at *Rome*, or some such other Booke. The triall hath beene made, not onely in *Gregorie*, but in *Cyprian* also of the *Roman* Prints, collated with sundry good *Manuscripts*: and according to your *Graces* learned obseruation, wee finde, *that the workes of the most auncient, are daily depraued by this sinfull and deceitfull Romish brood.* The errorrs, not onely of the Print, but the fallshood of the Papists, in *Gregories* workes of *Rome*, are collected, and gathered together into one volume; and thortly to be published, hauing first passed your *Graces* censure: those of *Cyprian* shall not be long after. But before the Edition of these two Books in Latin, I haue thought it not vnmeet to addresse this small Treatise vnto your *Lordship*, written in English for the benefite of my poore seduced country-men: who are perswaded by the Priests and Iesuites, that there is no such matter; and that their bookes are freest from corruption, and minds from fallshood; that Protestants are guilty of
this

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this crime, and sundry others. But as *S. Austen* Frontem Hæreticorum non esse frontem, obserued of Hereticks, that they were shamelesse and impudent, without foreheads, not caring what they said: so is it with the Papists, they doe not onely impudently deny, but wickedly translate the crime frō themselues vnto others.

For, if forging of false Treatises, or corruption of the true, changings of Scripture, or altering of mens words, contrary to their meaning, be certaine notes of heresie: how hereticall then must the Church of Rome bee, wherein this doctrine of corruptions is both openly taught and professed? as their *Indices Expurgatorijs*, the Printing of the Fathers workes, at Rome, and the euidence of the Fact doe plainely declare. All which is plainely shewed in this small Treatise, and whatsoeuer else doth tend therevnto. My desire is, to remoue and preuent the *Papists* obiections, to satisfie the ignorant, to answer for my self; lastly, to proue by the euent, that *Rome* is *Babylon*, the *Pope* *Antichrist*, and that it is not without cause, that the word **MYSTERIE** is ingrauen in the Popes Triple Diademe, (as those that doe know it haue re-

Clements Diademe set in pretious stones; the like hath beene confirmed by sundry Dutchmen reporting it at Oxford, that had beene at *Rome*, and not much denied of my certaine knowledge by one of their greatest Iesuites here in England.

stified).

These are true Notes of a false Church, in the iudgement of *Posséwin*, and other learned writers of the side.

^a *James Brocard* a *Venetian*, that wrote a Com. on the Apoc. about 60. yeeres agoe, auoucheth it for a certaine truth: and of late yeeres, one *Friar Francis* a *Celestine* Monke, at the time of his conversion vnto the Reformed Religion in the Church at *Venedome* the 28. of Jan. 1601, professed openly that hee had scene it in *Pope*

The Epistle

stified) a certaine marke of that great Mystery of Iniquitie and Abomination of Desolation, sitting in the holy Place. The bringing of Questions of faith vnto matters of fact (wherein the sight of the bookes may determine the Question, and the eyes of the simple Reader may be meet iudges) I haue euer deemed the readiest way to compound the controuersies of these times. Yf the Papists bee able to answere for themselves, let them shew forth better euidences: or if they cannot, why should they not yeeld vnto a knowne truth? against which, the malice of Sathan, the Mystery of iniquitie, the Policie of the Inquisition, nor the gates of Hell shall euer bee able to preuaile. I will conclude, with your *Graces* words, taken out of your learned Booke against *Hill*: *Haue the Papists, and do they so craue of the Fathers Works euery-where, & are they now forced to raze them, and pare them, and blurre them, els they cannot vpbold their irreligion? This is the case, of which I desire all my weake and abused countrimen to take notice.* Thus your *Grace* long since hath begun most carefully to discouer the diuelish Policie of the common Aduersarie: we that follow, are encouraged, by your worthy example, to goe onward

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onward in the same discouerie. And I doubt
not, but by Gods singular Prouidence, your
Grace hath been aduanced vnto this great dig-
nitie, for some speciall good of the Church: in
preferuing the workes of the Auncient Fa-
thers, Greeke, and Latine intire; or rescuing
those that are decayed, from the iniuries of
times, or men, maugre the *Clementine Colledge*,
or *Vatican Print*. Which hath imboldned mee
to consecrate my Labours present, or to come,
together vvith my selfe, wholly, at your
Graces disposition, for the Church or
Common-wealth: praying alwaies
for your Lordships health, as
for the common good; re-
sting both now and
euer,

Your Graces humbly

denoted Chaplaine

THOMAS JAMES.

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An Aduertisement to the
Chiistian Reader.

Christian Reader, there are some things whereof thou
maist please to be aduertised, for the better vnderstan-
ding of that which followeth in proceſſe of this booke:
wherein a man may eaſily erre, if his vnderſtanding
bee not ledde, or guided by ſome fewe generall obſeruati-
ons, as being to paſſe through ſuch an huge Ocean, wildernes, or world
of matter, neuer yet largely treated of; onely pointed out or diſ-
couered by others. I know, how vnable and weake I found my
ſelfe at the firſt, to vndertake ſo long, tedious, and troubleſome
a iourney: but I thankes thee vnto the Lord Ieſus, when I thought
my ſelfe leaſt able, I found my ſelfe moſt ſufficient; when other
meanes failed mee, Gods grace did inwardly aſſiſt and incou-
rage mee: and to conclude, as the bleſſed Apoſtle ^a Saint Paul ^a 1 Cor. 12, 10.
ſaid, When I was weake, than was I ſtrong. In confidence
therefore of Gods exceeding goodnes, grace, and fauour, and no-
thing truſting to my owne merite, or worth, hauing now at the
length overcome all the difficulties, paſſed theſe almoſt unpas-
ſable mountaines of Arabia, fully travelled this vaſte wilder-
nes of Sin, I haue thought it my dutie to leaue certaine land-
markes behind mee, for their direction which ſhall come after.
The whole booke (as you may perceiue) is reſolued into ſiue Parts:
each part hath his proper office and function. The firſt ſhewes
the Baſtardie of the falſe; The ſecond, the Corruption of the
true Fathers; The third, The ſundry varieties and contrarieties
of their Bibles; The fourth, The open or ſecret wrongs
done vnto Fathers, auncient, middle aged, or modernewri-
ters, by the Papiffs, chiefly in their Indices Expurgatorii;
Fiſtly and laſtly, Particular remedies againſt theſe ſeueral
diſeaſes, vvhhen and how to bee applied, together vvvith the
*2 vſe,

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use, profit, and commoditie of the auncient Manuscripts.

Touching the 1. Part note these few things. First that there are
187. diuers Treatises which are shrewdly suspected, if not plain-

^a Yet Dr^r Bishop
doth acknow-
ledge him in
most points to
be theirs.

^b Dilecti filii salu-
tem & Apostoli-
cam benedictionem.

^c Quod scribis
reueri te, ne alio-
ru odys & insu-
surationibus

Lutheranae fali-
onis nomine sis no-
bis suspectus, bo-
no in hoc ani-

mo esse volumus:
— viros doctos
quanto scimus

excellentiore do-
ctrina praeditos,
santo videmus

esse invidia mor-
sibus magis ob-
noxios. Ep. Adri-
ani P. 6 Lib 23.

^d Lib 6. Ep. E-
rasmi Mart. Lu-
thero. Pag. 245.

Eant procul as-
delium caru-
longeque longius
exulcent a Catho.

lico Orbe, qui qua
certuere viden-
tur, mendacis
suffulcire nitun-
tur. Bar. To. 7.

pag. 154.

ly committed of forgery by the Papists themselves. I follow herein
the iudgement of their best learned writers, most esteemed in
their times; such as Bellarmine and Baronius Cardinals, Pos-
seuin and Gretser Jesuites, Sixtus Senensis of the order of the
Preachers, Angelus Roccha an Eremit, Ramelius a Monk, and
sundry others: sometimes (though seldom) I name Erasmus, and
follow his censure, very sparingly, because the Papists cannot en-
dure him nor his bookes. ^a They disclaime him for a Papist, and
say hee was an Apostata: I am sure hee defended the Religi-
on then openly maintained, against Oecolampadius, Melan-
thon, Martin Luther, and others, was accounted in the bo-
some of the Church, and saluted by the name of ^b Sonne, by A-
drian the sixt, and Leo the tenth, Popes. He was accused for
an hereticke, especially for a Lutherane: but ^c seeing his Apolo-
gie satisfied the Pope in his life time, why should Papists traduce
him now hee is dead? God made him an especiall instr^ument of
his glorie, and though hee were both in heart, and outward
profession a Papist; yet God made him write against the abuses
of Poperie, rather than against Poperie it selfe. For (as him-
selfe reports it) Hee did ^d Magis clamare in eos qui Pontifi-
cum auctoritate abutuntur, quam in ipsos Pontifices, Ra-
ther taxe the abuses of the Religio then professed, than
censure the Religion, wherein hee both liued and died. But if
all this will not satisfie them, nor a great deale more which might
hee urged in that behalfe, out of his large volume of Epi-
stles; leauing Erasmus, let them consider of the rest, that were
without all question resolute Papists: how the best of them, and
chiefly Bellarmine, are drinen to censure these Treatises, and
yet are enforced to make use of them now and then, will they,
will they, wlesse they should betray the Cause; although farre
better it were, that the Cause should bee viterly forsaken, than
maintained by such lowd, vicked, vntrue, and vsufficient
meanes. And yet what more ordinarie, than to abuse the simple
Reader.

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Reader by the frequent citation of Clement, Abdias, Linus, Dionysius, Cyprian, Ambrose, Augustine, Hierome and the rest, when no one scripke, or script of any of their writings is alledged: and yet Coccius their Muster-maister, hath bene bold to set downe the age when every one of these Fathers lived; unto those Bastard Treatises which themselves neuer saw.

Secondly, in the Catalogue of these many Treatises, which are censured by their owne men for counterfet and base stuffe, not fite to bee mentioned the same time that the Fathers are named, I omitt their diuers Liturgies of Basil, Iames, Chrysostome, or any other; or the ^c Acts of Andrew, Peter, or the ^c Condemned gospels of Thomas & Bartholomew, and many such impostures, by Baronius. I beginne with Abdias, which lived in the time of S. Paul, and ende with Isidore, that lived not long after the time of S. Gregorie; and this part doth not comprise all Treatises of the Fathers, that lived within the sixe hundred yeares, condemned by Papiſts: I urge onely those, which I finde cited by them, either directly or indirectly, in their bookes of controuersie, especially when they are brought ad faciendum populū, alledged before the simple people, to gaine credits and reputation with them.

Thirdly, in my quotations, for breuities sake, I cite not the Booke, Chapter, and Paragraphe, as most men usually doe; but the Booke, and the Page, of such or such Editions, which are precisely noted in a Table by it selfe: and for the authorities, I haue ^{In the later} put this difference betweene them; some haue letters, some haue end of this Treatise. none, placed directly ouer the figures. Such as haue none, doe indirectly appertaine unto some controuersie, or other: the others, directly concerne such or such points controuersed betweene vs and the Papiſts, and some counterfet bookes, as Clements Constitutions, & Dionysius Caelestial Hierarchie, doe fully prooue almost all points of Poperie, if they were not disproued, by sundry learned men of their side. I know it will bee replied, that Delrius the Iesuite, hath rescued Dionysius from out of our hands, and that others will bee ready to doe the like, for Clement, Abdias, and the rest: but the Iesuit Delirus hath written,

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copiously, but not sufficiently, in defence of S. Dionyse; as shall when time and occasion doth minister fit opportunitie, be farther shewed: the rest may bee defended, by some; but there will neuer bee wanting others, of their owne profession, that will unmaske their villanies, pull off their vizards from their faces, and discover their shame vnto the eye of the world. And untill the Pope shall call a Councell of the best learned men, as Gelasius sometimes did, and determine precisely and definitively, which are the true: native workes of the Fathers, which the false: you shall have arma armis, et pila minantia pilis; Papist against Papist, Bellarmine against Baronius, Baronius against Polsevine, still at oddes, and different in opinions. Would God they were once agreed, which to take, and which to refuse.

Est enim Arbitrarius Scriptorum omnium Rom. Pontifex. Baron. To. 6. pag. 452.

Page 315.

Fourthly, besides such Treatises as are censured by Papists, (which no doubt would bee partiall enough in censuring as fewe as might bee) there are aboue twice as many Treatises, which our best learned Protestants, and most iudicious Writers haue chalenged of corruption, by such pregnant circumstances, as Sixtus Senensis one of the best iudgement amongst them, hath chalked out vnto vs in the ende of his fourth Booke; where hee proueth these two points, very pithily and briefly: First, that diuerse Treatises haue beene counterfeited in the names of the auncient Fathers: Secondly, how they may bee discerned, detected, and discovered. Again, these Treatises (where of no one is here mentioned) are reserved for some fitter opportunitie, when God shall giue grace to persue that worke; vntill some other that is better able to vndergoe this bookish burden, shall present me: which I wish, and will promise to giue him the best directions I can.

Fifthly, where I shew that these 187. Treatises are censured by Papists, and yet urged for maintenance of Poperie; I imply not, that all those that alleadge them, wrote since these grievous censures, and heauy doome passed vpon the Bookes (for diuerse Workes were compiled, when no such censures were dreamed of; the Authours liued many hundred yeares before, as Gratian, Aquinas, Peter Lombard and Nicholas Lyra:) but, that

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that vvhich I inferre is, that vvhatsouer accompt the learned Papists make of these, and the like Treatises now, because they haue bin proued to be very counterfeits: yet they haue ben heretofore, and are still vrged to the people by the Priests and Iesuites, for sound proofes, auncient bookes, and most Diuine Treatises; vvhether they were indeede vvritten by some beggarly Friar, or lowlie Monke or other, without either shame or honesty.

Sixtly, these Bookes haue vvandered vp and downe, in the names of those auncient and graue Fathers of the Church, whose Titles they doe beare. An argument whereof wee haue, in that they are cited vnder their names, by Gratian, Aquinas, Peter Lombard, and others: it but is furthermore better demonstrated out of their and our auncient Libraries; vvhere by confession of the Aduersarie, or due prooffe of our side, it is apparent, that the Bookes vvhich carry manifest tokens of forgerie with them in the iudgement of the best learned Papists, are extant in other mens names, and intituled vnto the auncient Fathers of both Churches, which neuer saw them. Whence are deduced these fewe Corollaries: that these Treatises haue beene forged by Papists, and not by Protestants, whose Religion vvvas not heard of (say they) vntil of late yeares. Secondly, that their Religion and Church being built vpon such vveake proofes, must needs fall vvhen the vvanes of disputation shall arise, and the vvindes of contention blow; for it is built vpon the sand, and not vpon the Rocke of the Scriptures. Thirdly and lastly, that the Papists cannot auoide the blame and shame of the vvorld, for suffering Gods people to bee so long abused vvith copper in steed of Gold, and water in steede of Wine: and albeit they should decree vvith ioint consent, to register all these Treatises in their Catalogues of Bookes forbidden (vvhereof wee see more reason than hope) their state being as it is, alwaies iarring, and the bookes so profitable vnto them) yet what recompence can they make, to so many poore soules, as haue beene hitherto persuaded by these slender motives, to embrace their Religion? who if they had knowne as much as wee doe, namely that the

They drew
their pedigree,
no higher then
St. Luther.
Math. Kellison
in his Suruay.
pag. 114.

autho-

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authorities alledged were produced out of no authentique records, but came out of some Monkish forge; they would haue willingly detested their Religion, and auoided their corruptions.

1 Spec. Tit. de
testi. §. 10. nu. 6.
Tindar. Tracta.
de testibus part.
3. cap. 1. nu. 8.

Lastly, where it may bee objected, that Protestants, as well as Papists, doe make frequent vse of some of these Treatises; and doe cite them as theirs in their Bookes: as the Commentaries of Saint Hierome, and Saint Ambrose, vpon the Epistles of Saint Paul; I answer, that it is not to bee marvelled, if some of our learned Protestants, (admitting the bookes were written by them whose names they doe beare,) doe thence produce testimonies against you. For, these old Treatises may serue as well for vs, as for you; according to that axiome in the Law, *Testem quem quis inducit pro se, tenetur recipere contra se*: you haue produced them for your owne benefit; and therefore in reason you cannot disallowe of them now, though it bee to your great hinderance. But happily it may bee said in your defence, that if these Treatises had beene forged by Monkes and Friars (as is suggested) how then cometh it to passe, that there are so many sentences found in them, which doe mainly crosse the doctrine of the Papists? if they had beene forged by them, they would not haue beene so foolish, as to haue left any such weeds growing, that might haue infected the mindes of the simple Reader. This is an infallible token, that they neuer came out of their forge: for if they had had the penning of them, they should haue contained an absolute forme of Poperie in them. It is answered, that this were true, and the objection were something dangerous, if Poperie were so auncient as they beare men in hand, or that the Papists were fully agreed vpon euery Article of their Religion; but to this day they are not, nor euer are likely to come to an agreement for ought that I see: and therefore, no marvel, if they write one against another, and in some points or other iune with the Protestants: And were it not, that they are kept in with a strong hand, and restrained with the power of their bloody Inquisition; they would, both Priests

and

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and Iesuites freely accord vwith vs, in many points, vwherein vvee doe now mainly differ from them. God send them once the knowledge of his truth, and the light of his Gospell to shine vpon them, vvhich sit in darknes, and the shadow of death, that they may not bee throwne into vvier darknesse, vvhvhere is weeping and gnashing of teeth. And thus much I thought good to note, by vvay of obseruation vpon the first

PART.
¶ Concerning the Corruption of the true Fathers; vvhvherein is the greater danger; because the Corruption may spread farre, and wide, before euer is be espied, I shall desire the Christian Reader to observe,

First, that I take the vvord Fathers, in a large and liberall sense, extending it as farre as ² Gregorie de Valentia stret-
 cheth it, vnto the best learned of all ages: and albeit, there bee very fewe places chalenged by mee, vvhich are not corrupted, in the vvorkes of the Fathers of the Primitiue Church: yet I thought good to adioine vnto these, some fewe Texts corrupted, of later and middle-aged vvriters: as vvell to manifest the beginning, continuance, and progresse of their corruptions throughouts all ages; as also, because they vvvere such famous Corruptions, as could not vvell bee passed over in silence.

² Doctores sunt quos iam inde a temp. Apostolorum, varijs atatibus Ecclesie tanquam Patres renata est ac fidei Magistros. Greg. de Vall. l. 8. c. 8. Pag. 90.

The second thing that I vvould pray you to observe, is, that I take not vpon mee, to note all their literall corruptions, vvhich either my selfe haue obserued, or others haue noted vnto mee: that vvvere to fill the world vvith huge volumes, and to deliuer the places not by Decades, as now; but by Centuries, or Chiliads: but so many are noted of each kinde, as may serue to informe your understandings, in that great Myserie of Iniquitie; and that you may descry the Lyon of Rome by his paw, and learne to detect all such Romish corruptions.

Thirdly, I haue taken my obseruations, from sundry of the best learned Protestants; amongst whom I must euer remember, as my most Honourable Patrone, and chiefe encourager, the Right Reuerend Father in God, the Lord Bishop of Winchester: by vvvhose speciall meanes, next vnder God, I may

D^r. Bilson.

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1. Cor. 15, 10.

say with the Apostle, for that small knowledge which I haue of their sundry soule corruptions, I am, that I am. His learned books were my best directors, throughout the vbole course of my studies, to draw them vnto the studie of Antiquitie: vvhich euery man commends, but fewe study (the more is the pittie) in this Age, vvherein it is requisite, that wee beate the Papiſts, with the forcible weapon of Antiquitie, and drine them out of the strong Forte of Fathers, and auncient writers, vvhich they haue so long time by violence and iniurie, held from vs. Now although diuers learned men, haue noted these places of corruption: yet (as you may perceine,) I haue not relied vpon their bare authorities; nor pressed the places farther, than I saw iust cause, and good varrant, especially out of the Parchments: vvherein I haue contented my selfe with one, two, or three Manuscripts; because this Labour, if it were prosecuted as it should, would require longer time, and more help, (the bookes being as farre distant, that I should vse, as Cambridge and Oxford, Oxford and Yorke): but if it shall please God, that the great Worke of the collation of the Latine Fathers, shall goe forward (the stay hath beene the vwant of men, and meanes: and chieftly, because so great and vvaightie a busines as this, is not to be vndertaken lightly, or vnadvisedly, without approbation of those that are in authoritie) in this kinde ere it bee long, there will be good satisfaction giuen.

The fourth and last thing obseruable is, that vvhereas I haue noted certaine literall corruptions, in the Bookes of Questions going vnder Saint Angustines name, and the vnperfect worke vpon Saint Mathew, (commonly ascribed vnto Saint Chrysostome) both vvhich are Registred in the first² part amongst the Bastard vvorkes of the Fathers, and so likewise of the rest, and yet the Title of this second Part is the Corruption of the true; both Titles may bee vvell enough reconciled, being diuersly considered. For if wee consider them, as Saint Austens, or Saint Chrysostomes Bookes, they are Bastard, and counterfeited Treatises: but otherwise, they are auncient Treatises, and truly vvritten, by learned men, though wee

know.

² Tract. 147.
3c 173.

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know not their ages, and names: and if they had been penned by later men, yet what reason haue Papists, to alter and change their words at their pleasure?

The third Part is about their different Edition of their Vulgar Bibles; which containes in it an Abridgement of my greater¹ Booke in Latine: where you may obserue in like¹ *Belum Papale* manner,

First, that the differences are, in themselves considered, of no great consequence; but in regard of the Papists, and prerogative of the Scripture, they are such, that he that adds or takes away ought from them, willingly and unwittingly, is guiltie unto himselfe of damnation. For the Scripture, no man doubts, that hath read the booke^m of Deuteronomie, and the Reucla-^m *Deut. 12. 32.* tion of Saint Iohn. And for the Papists, let one speake for all, *Apoc. 22. 18*

Gregorie Capuchine the Inquisitor of Naples, for the rest; *Biblia deficientia* hee saies, it is a generall rule amongst them, to burne such *in Textu, semper* Bibles as are defectiue (hee might as well haue said or super- *comburo. & facio* *experimentu ter-* *tio cap. Gen. &c.* *Greg. Capuc.* *Tertio cap. Gen.* *vbis lego in sudore* *vultus tui, vesce-* *rii pane donec,* *& non — vesce-* *rii pane tuo —: ego* *continuo transco-* *ad ipsam non* *curando, sed* *igniendo. Ib.* *Non sunt Edi-* *ciones nostra si-* *cil Editiones il-* *lorum. & inimi-* *ci nostri sunt In-* *dicies. Bell. De* *verbo dei Pag.* *270 in 8^o.* *In their* *face before the* *Biblia.* are adindged to the fire: an audacious part of a poore Capuchine, to censure so great a person as the Pope.

Secondly, that the speciall motives of publishing this Treatise, were these three: the first, because it is a matter of faith, to appoint what is Scripture, and what is not; which, Pope Sixtus taking upon him to determine, sitting in his chayre, hath foulely erred: so that it appears by this, that their conclusion is false; that the Pope cannot erre in matter of faith. The second, because the Papists are ready to^m oppose, and obiect still unto vs our different Translations of the Bibles, when there may bee very good reason giuen out of the Originals for both readings, little considering their owne grosse errors, and palpable absurdities, in the setting forth of their two Bibles, authorized by two Popes, within two yeares; which to reconcile is a matter altogether vnpossible: and to indure, likewise intolerable. I vnderstand by our Diuines of Doway that they meane Biblia.

An Aduertisement

** Append. 2. ad lib. 2. de verbo dei. Pag. 1058.*
** Ego quidem calumniatorum numerum video, Daleo tamen linguas illas: quae effrante mendacia profertur.*
Theod. Ep. 111: Ne respondeas suis: iuxta stultitiam suam, ne efficiaris ei similis. Prou. 26. 4.
¶ If corrupt courses bee made the Buckler to defend themselves, and the weapon to offend vs: what can be thought but that there is a flaw in that faith, which is by that meanes maintained; & impregnable veritie in our Religion, which is by such good shifts assailed.
Bells Trial Exam. In the Pref.
** See his Appendix containing a briefe confutation of William Cra-shaw his first Tome of Romish forgeries and falsifications. Pag. 222, 223, & 224.*

*to haue about vwith vs, for the Corrections of the Bishops Bible. I would they would bee pleased, first to answer for themselves, and their two Popes; and then let them obiect vwhat they can against vs, for changing and altering some fewe vvords in the Bible, and they shall bee answered vvith reason. An other motine that hath prouoked mee to the vvriting of this argument, hath beene a pretended answer of Iames Gretser, vnto my Bellum * Papale. It vvass true his reasons should bee answered, though his scurrilous iests, and reproachful speeches deserue no better answer then that of Salomons foole. If it be demaunded, vvhy I vvrote not in Latine; that he might vnderstand so much, and answer for himselfe, I vvould haue the vvorld to know, that first this Booke is vvritten for the benefit of my countrymen onely, being therevnto prouoked, by the Papiests continuall vphraiding of our men: vvith corruption of Scripture, Councels, and Fathers, in all their vvritings; and published at the Request of diuers persons of both sexes, that vnderstand not Latine: and lastly, occasioned by the Author of the Grounds of the olde Religion, and the new, vvwhich vvrit against mee in the vvulgar language; vvwhose Booke as much as concerned me, I haue answered in my second part, and second place. Secondly, this Booke shall hereafter, and very shortly come forth in Latine, if it shall bee thought mete by them that are in authoritie, and haue the ouersight of Bookes. Quod differtur non aufertur: although my stile in Latine bee not very good, (each man hath his proper gift of God: let no man vphraide his brother) yet I hope I shall finde vvords enow to expresse my meaning; and all that I desire, is, To be vnderstood.*

Lastly, I haue vsed, for the most part, the olde Translation of the Bible (which was done many hundred yeares agoe) because it rendereth the Vvulgar Latine, as then it vvvas, almost vvord for vvord.

In the fourth Part, there is not much to bee obserued, besides the order: vvwhich if it be any vvhere confus'de, let it bee attributed vnto the varietie of the matter, vvwhich may sometimes perplexe a

to the Christian Reader.

man, where store is a sore; *copiaque ipsa nocet*. That which I intended to shew, is, the manifold wrongs done first unto the Fathers of the Primistime Church, and then unto the noble writers of all ages, unto these present times. And first the iniurie done unto the Fathers, is of diuerse sorts, by disanowing, and disesteeming them in their writings, after a very base and contemptible manner. In this point to confesse, and professe by whom I haue beene holpen; I owe much unto the second part of the Apologie *Part. 2. l. 3. c. 1.* of the learned Deane of Winchester, where you may see this *Or Pag. 188* matter treated at large: as also in Samuel Huberus Booke in his *Antibellarminus*, Lib. 1. Cap. 4. 7. & 8. this point is so cleerly proved, out of Cardinall Bellarmines workes, that it is most absurd for any Papist to deny it, and it were fare more absurd to defend it. Secondly, their writings are very much wronged by their Indices Expurgatorii, and that three manner of wayes; by adding, changing, or taking away words in the Text, in the Glosse, or in the Tables. Thirdly, by their often reprinting, and under colour of reforming, deforming their workes, which is so closely done, by changing and altering the Order of the Treatises, that faine there bee that doe espie this kinde of fraud and imposture. For other writers, inferiour unto these in time or goodnes, I haue shewed their corruptions also, by their Indices of books to be forbidden, or purged; together with the number of them which haue come unto our hands; the originall nature, use, or abuse, rather of this Inquisition, the Officers, Inquisitors, Commissaries, and publique Notaries; and thus much you shall finde contained in this fourth part: in the later end whereof, is presented unto you a Table, or Brice of all their Indices of Books forbidden, or to be purged in Diuinitie. I haue shewed how often, and in how many sundry places they haue beene purged: yet I doubt not but many Authours haue slipped the pen; in this I desire not exactnes: but to giue you a taste onely of that soure fruit, which they haue grafted vpon other mens stockes. I haue cited nothing (as neare as I could) without a sufficient Authour, or Authoritie. The Bookes of Lawe, Physicke, and the Artes (as these Indices Expurgatorioues are Transcenda-

An Aduertisement, &c. 03

dents) are omitted, or rather reserved for some other time.

For the fift and last Part, all that I desire the Christian Reader to take notice of, is this onely: that I take not vpon me, to prescribe such Rules or Remedies vnto others, as cannot bee altered: farre bee it from mee, to teach my betters. I vwrite my opinion, vvhich in this, and in all other matters, I doe most lowely subiect vnto their learned censures and Cynosures, that are in authoritie, to whom I owe all obedience in the Lord Iesus: professing vvillingnes, vvhere I shall bee thought to doe vvell, to goe onward; vvhere otherwise, to be most ready to be reformed: doing all things by the direction, and commandement of my Superiours.

(.:.)



An Appendix to the
Reader.

SINCE the Printing of this Booke, there haue come two speciall things vnto my knowledge; vvhereof I haue thought meet to giue the Reader some Aduertisement. The first is, of a dangerous practise in *Rome*.

In the *Vatican Librarie*, there are certaine men maintained onely to transcribe Acts of the Councils, or Copies of the Fathers Workes. These men, appointed for this bulines, doe (as I am credibly informed) in transcribing bookes imitate the letter of the auncient copies, as neere as can bee expressed. And it is to be feared, that in copying out of bookes, they doe adde, and take away, alter and change the words, according to the pleasure of their Lord the Pope. And so these Transcripts may within a few yeares, (by reason of their counterfainting the auncient hands) be auouched for very old Manuscripts, deluding the world with a shew of Antiquitie. The danger is the greater, because there may bee an *Index Expurgatorius* (for ought that wee know) for purging the Manuscripts, as well as the Printed bookes. This practise of theirs, I heard of, some two or three yeares agoe: but I had forgotten of whom; and therefore did forbear to mention it, till such time as by Gods vvill I lighted vpon the Gentleman againe, who was at Rome in the Vatican and saw it with his eyes, and vvill testifie it vpon his oath if need be.

The second is, that the Authour so often mentioned by mee in this Treatise (in these words; *The vnknewen Authour of the Grounds of the Old Religion, and the New*) is now known to be one *May*, a Priest; a man (to giue my Aduersarie his due praise) neither immodest nor vnlearned; but, neuertheless
foully.

This I learned
of a Popish
Priest.

An Appendix to the Reader.

foulely mistaken in sundry points of his answer to *Mr. Cra-*
shawes 1. Tome of Romish Forgeries and Falsifications. Which,
but that it is an other mans Taske, who is able very vvell to
acquite himselfe, I would haue sounded to the bottome. If
this small Treatise of mine shall euer bee so happy as to light
into his hands, to whom, indeed, I would haue commended
it, if I had knowne whither to haue sent it, I would intreat him,
before it come forth in Latine (because *Possennine* is dead, and
Gretser vnderstandeth not our Vulgar tongue) either inge-
nuously to acknowledge the truth of what I haue writ-
ten, or modestly (according to his vvont) to shew
the contrary; auoiding vnnecessarie speeches
and conuitiatorie Arguments, vvhich
doe but ingender strife. To con-
clude, *Verum amo, & verum*

volo mihi dici.

(.)



THE FIRST PART.

Bastardie of the false

Fathers.

The first Treatise.



Abdias, Bishop of Babylon, lived in the yeere of our Lord 44, & wrote a booke of the Stories of the Apostles; which booke is

Censured

By *Sixtus Senensis* for a fained Treatise, & v^tterly reiected by *Cardinal Barotius*, To. 2. pa. 326. and pag. 394. And yet for all this, it is

Priged

By *Thomas Harding*, in his Answer to Jewels Challenge, pag. 110. as also in his Reioynder to Jewell, pag. 41. by *Tho. Haskins*, in his Parliament, pag. 1320. by *Ric. Smith*, in his booke *De Missa sacrificio*, pa. 20. and *De externo Christi sacrificio*, pag. 25. and *De lib. Arbitrio*, pag. 9. 41. 50. Lastly, by *Tho. Darman*, in a certaine booke, called, *A prooffe of certaine Articles of Religion denied by M^r. Jewell*, pag. 51. and in the Preface before the booke, it is commended for a truer storie, then is vsually found amongst the ordinarie Legends.

B.

* Pag. 43.
* *Historia Apostolica*
* *Historia Apostolica*
* *Historia Apostolica*

To prone

1. The antiquitie of the Masse. 2. The authoritie of *Abdias*. 3. Peters supremacy. 4. Breewill. 5. Morice. By Wolfe, La. 2in, in Preface. *Historia ipsius veritas*, & vulgaribus legendis, in multis.

The dissentie.

The second Treatise.

Linus.

Linus, Pope of Rome, liued in the yeere 68: who wrote of the *Passion of the blessed Apostles Peter and Paul*, two bookes, directed vnto the East-Churches.

Censured.

^a Veri fida. Bel.
lar. to. 1. p. 748

^b Libri nomine
eius scripti. Bar.
To. 1. p. 326.

^c pag. 665.
^d Falso adscripti.

Apocryphi,
Marg. Bigne

Bibl. vet. Patrū.
ro. 7. par. 1630

^a Quicquid de
his libris. affere-

re se posse opina-
ri sunt. dubitan-

dū non est, quin
hac historia fida sit.

bo Linus, pag. 345.

By Cardinall ^a Bellarmin, and Cardinall ^b Baronius, for a verie fable. ^c Falsely adscribed vnto him, with *Marg. Bigne*, in his last Edition of the ancient Fathers; fully agreeing with the *Roman censure*, Apocrypha bookes: ^d not onelie fabulous, but erroneous, as *Possenn* the Iesuit peremptorily affirmeth; whatsoeuer hath been said by *Sixtus Sen. J. 2. Bibl. S. James Faber* vpon the Epistles of Saint Paul, *Laur. Barrensis*, *Sigebertus de viris illustribus*, and *Tritemius* to the contrarie.

Vrged.

To proue.

1. Apparitions
of the dead. ^a

2. Peters (supre-
macie ^b).

By *Yodocus Coccins*, the great Threasure of such fabulous, erroneous, and counterfeited stufte, in his 1. Tome, pag. ^a 512 ^b 815, and To. 2. 1048.

The third Treatise.

Clement.

Clement, an other Bishop of Rome, liued in the yeere 80. Hee hath had diuers Treatises counterfeited in his name: as namely, 8 *Bookes of Apostolicall Constitutions*.

Censured.

^a To. 1. p. 117.
^b Fr. Turri-

nus non minus
apud omnes ef-

fecit aut cui-
us, Constituciones istae esse Apostolicas et legitimas, à Clemente ipso scriptas. Post. in Appar.

Pr 328.

To be written in his name by Cardinall ^a Baronius, sup-posed by ^b *Possenn* the Iesuite, that it will be a hard matter to proue them, to be either Apostolicall, or lawful, or at the least written by *Clement* himselfe.

Vrged.

Vrged

By Coccinus, verie cōmonly, To. 1. pag. 15.

^a 26. 64. 119. 216. ^b 233. ^c 341. 370. ^d 404. 420. 447. 459. ^e 531. 543. ^f 566. 614. 619. ^g 633. ^h 651. 668. ⁱ 675. 688. 694. 701. 714. 749. 782. 911. 929. 969. To. 2. 3. 16. ^m 53. ⁿ 109. ^o 227. ^p 280. ^q 293. ^r 311. ^s 322. ^t 391. ^u 425. 456. ^v 515. ^w 528. ^x 539. 562. 573. ^y 589. ^{aa} 606. 636. ^{bb} 656. 686. ^{cc} 719. ^{dd} 759. ^{ee} 775. ^{ff} 781. ^{gg} 826. ^{hh} 848. 894. 907. ⁱⁱ 915. 925. ^{kk} 938. 955. ^{mm} 970. ⁿⁿ 988. 1075. 1114. *The Rhemists in their Annotations*, pag. ^q 145. 305. 507. *Harding* in his *Cōfutat. of the Apologie*, pag. ^{oo} 249. & in his *Reioynder to Jewel*, against the sacrifice of the Masse in the *Præface*: and againe, pag. 9. 79. 84. ^{aa} 85. 87. & in his *Reioynder to M. Jewels Reply*, pag. ^{pp} 30. 33. ^{qq} 139. ^{rr} 140. & in his *answer to Jewels Challenge*, p. 10. ^{qq} 15. ^{rr} 33. 52. ^{cc} 57. 112. *Bellarmin*, To. 1. ^x 207. 236. 333. ^{ff} 734. To. 2. 337. ^x 1080. 1114. 1127. tome 3. 318. 383. ^z 403. ^z 420. ^{cc} 790. 802. ^{qq} 817. 847. 1058. 1106. ^{ee} 1118. ^{uu} 1676. tome. 4. ^{mm} 1377. *Sanders* of the *Supper of our Lord*, p. 323. *Ferdinand. Vellofillus* in *Advertentijs Theolog.* pag. 41. *Baron*. To. 1. 18. 41. 117. 135. ^q 193. 220. 238. 243. 267. 286. 324. 362. 401. 453. 473. 481. 482. 483. 488. 495. ^q 514. 516. 534. 557. 563. ^y 632. 647. 649. To. 2. 14. 18. 19. ^y 85. ^{ee} 106. 245. ^{dd} 659. *Dadraw*, *Cueilly & Feuarden- tinsius* addit. ad *Glossam ordinariam*, tome 2.

B 2.

797.

To praise

1. Gods omnipotencie in the Sacrament. 2. The frequent use of the Crosse. 3. The celestial Hierarchie. 4. The power of Exorcists. 5. The worshipping of Saints. 6. The worshipping of Relicks. 7. The booke of Wisdom to bee Authentically. 8. The booke of Iudith Authent. 9. The histo. of Sufanna Authent. 7. The hist. of Bell, &c. Authent. 8. The booke of the Macchab. Authent. 9. Free-will. 10. Distinction of Ius. 11. Necessity of good workers. 12. Fasting meritorious. 13. Lent fast with others to bee kept. 14. Fast for certaine meates. 15. Almesdeedes meritorious. 16. The vow of chastitie lawfull. 17. Vows lawfull. 18. Necessitie of Baptisme. 19. Holy-water lawfull. 20. The ceremonie thereto belonging. lawfull. 21. The Sacrament of Confirmation. 22. Transubstantiation. 23. The sacrifice of the Masse. 24. Consecrating of Altars. 25. The offertorie. 26. Ceremonies of the Masse. 27. The Sacrament of Penance. 28. Satisfaction. 29. Purgatorie. 30. The 7. orders of the Church. 31. Priests unmarried. 32. Canonically houres. 33. Sacrament of Matrimonic. 34. Priests about Kings. 35. To prove the booke of Constitut. 36. Wa-

36. VVater mingled with wine⁹⁹. 37. The Sacrament vnder one kind¹⁰⁰. 38. Clement succeeded Peter¹⁰¹. 39. Reseruing of the Sacram¹⁰². 40. The Sacrament of ordi-
der¹⁰³. 41. The Chrisme in Baptisme¹⁰⁴. 42. Shaving of

797. 972. 1162. 1203. 1230. 1267. 1576. 1581. To. 4. 1442. 2182. 2567. tome 6. 1152. 1157. 1204. *Pierre Costo*, To. I.¹⁰⁵ 689. 670. To. 2.¹⁰⁶ 999. 1023.¹⁰⁷ 1220. *Leon. Coquens*, Exam. *Prefat. monit.* 1176. Pricks¹⁰⁸. 43. Ceremonies of Baptisme.

The fourth Treatise.

He wrote also tenne Bookes of Recognitions, as it is said.

Censured

¹⁰⁹ *Libri Recogni-
tionis Apocry-
phi cōfendi*. Bell.
To. 1. 723. To.
4. 722.
¹¹⁰ *Baron*. To. 1.
Id primū inter

By Cardinal^a Bellarmin and^b Baronius, for Apocry-
pha bookes, verie much depraued and corrupted by
hereticke, if it be his; but if^c *Sixtus Senensis* may bee
heard to speake what hee thinks, the bookes are none of
his.

Apocrypha adnumerandi, pag. 326. Item, To. 1. 295. 333. To. 2. pag. 19. *Ne sciamus librum
esse corruptum ac deprauatum ab hereticis*. Bell. Tome 4. pag. 835. *¶ Vt libere pronunciam quid
sentiam*, suspicor non esse Clementis. *Sixt. Sen. lib. 2. pag. 53.*

To proue

1. That Christ
knew all things
in the cōiuncti-
on of both na-
tures¹¹¹. 2. The
power of Exor-
cists¹¹². 3. Scrip-
ture hard to be
vnderstood¹¹³.
4. Free will¹¹⁴.
5. Faith alone
insufficient¹¹⁵.
6. The Chrisme
in Baptisme¹¹⁶.
7. Peters
succession¹¹⁷.

Vrged

By *Coccius*, To. 1. pag. 15. 26. 64. ^a 148. 370. ^b 404.
^c 761. Tome 2. ^d 54. 76. 128. ^e 227. 257. 797. 1047.
1097. 1114. *Harding* in his Confutation of the Apolo-
gie, pag. 34. Bell. To. 4. ^d 722. *Nic. Sanders*, *De honora-
ria imaginum adoratione*, pag. 96. *Ric. Smithaus*, in *Con-
futatione argumentorum Io. Inelli*, pag. ^f 58. *Harding* in
his Detection, pag. ^g 220. *Weston* L. 2. *de triplici hominis
afficio*, pag. 170. *Bar. To. 1. pag. 235.* *Wald. To. 1. 266.*
Fenardent. Dadraus, & *Cuesilym in addis. ad Glossam*, To.
6. pag. 26. *Pierre Costo*. To. 2. ^d 849.

There are also diuers Epistles extant in his name,

Censured

¹¹⁸ *Ep. prior ad
Ia. nō potest esse
Clementis*. Poff.
in Appar. p. 331.

Thus by *Possennin*, that the first^a Epistle vnto Iames can-

not

not be his. The 5. to the Brethren inhabiting in Jerusalem with James, neither it is not his, or else it is very much corrupted, by some one or other. And briefelie, of all the rest of the Epistles, we are not certaine whether they be his or no, save that we find them long since mentioned by Gratian in the Decrees.

Aut non est eius, aut est ab aliquo valde corruptus. Po. 1. ib. pag. 336. Non constat sine eius necne nisi quod multa inde sunt scripta in Decretis P. 6. tificum. ib.

The first Treatise.

The first Epistle, by Coccins, To. 1. 187. ^a 645. ^b 799. ^c 815. To. 2. ^d 227. ^e 410. ^f 840. ^g 848. 908. The Rhemists in their Annotat. pa. ^h 668. Hard. in his Confutar. of the Apol. pag. ⁱ 69. Wald. To. 1. pag. 337. ^j 377. Tho. Lincoln, in his 19. Sermon, pag. 118. Canisius in his Catech. pag. 5. Ric. Smithaus, de externo Christi sacrificio, pag. 21. Harding in his Detection, pag. ^k 216. Hier. Torrensis, Confess. August. pag. ^l 137. Rard. Vellefilius in Adver. Theol. pag. ^m 87. Gratianus in Decretis, p. 264. 302. 524. 560. 601. 1088. Leon. Cuzanus, Exam. Praef. moral. lat. 1. pa. ⁿ 287. Kings inferior unto Priests. 10. Succession a note of the true Church. 11. The Church founded on Peter.

To prove
1. The B. of Baruch Canonically. 2. Peters Supremacie. 3. Peters being at Rome. 4. The necessity of good works. 5. The vow of obedience. 6. Auricular confession. 7. Purgatory. 8. Saints in heaven; pray for the living.

The sixth Treatise.
The second Epistle is vouched by Coccins, To. 2. ^a 606. ^b 731. ^c 739. 770. ^d 915. 925. ^e 938. Haykins in his Parliament, pag. ^f 36. 390. Wald. To. 1. pag. 329. 334. Tho. Lincoln, Ser. 11. pag. 64. Canisius in his Catechisme, pag. ^g 248. Harding in his Detection of Jewels Lyes, pa. ^h 134. Gratian, pag. 80. 777. 1260. and ⁱ 1276.

To prove
1. Transubstantiation. 2. Massing vestments. 3. Seven orders of the Church. 4. Priests unmarried. 5. Reformation of the Eucharist. 6. Palle, vails.

Dionysius the Areopagite.

The Jewenth Treatise.
Dionysius the Areopagite, lived anno 96. He is reported to have written many bookes; as of the *Celestiall and Ecclesiasticall Hierarchie*; *De divinis nominibus*; *Et of mysticall Divinitie*.

Censured

By *Gu. Grocinnus* (as writeth *Erasmus*. vpon the 17. of the *Acts*) to be none of his dooing, and rejected by *Caletane*, that famous Schooleman among the Cardinals, as you shall find it written in *Sixtus Sen.* pag. 61.

Urged

To prone

- 1, Chrisme in Baptisme.
- 2, The sacrifice of the Altar.
- 3, The author of S. Denys.
- 4, Service not in the vulgar tongue.
- 5, The indeleble Character of Bap. Confirmat.
- 6, Holy orders.
- 7, Prayers for the dead.
- 8, Nine orders of Angels.
- 9, Ceremonies of Baptisme.
- 10, The Altars.
- 11, Priuate Communion.
- 12, The whole order of the Mass.
- 13, Adoration of the hoste.
- 14, Diuiding the Sacrament in 3 parts.
- 15, Bodie & blood of Christ.
- 16, The Mass profitable for the dead.
- 17, Religious orders more perfect.
- 18, Order of Monks.
- 19, Habits and other cerem.
- 20, Communion vnder one kind.
- 21, Chrisme in Baptisme.
- 22, Massing vestiments.
- 23, The ceremony of the Paxe.
- 24, Of the Masse.
- 25, Prayers of Saints auailable.
- 26, Canonizing of Saints.
- 27, Reliques of Saints.
- 28, Worshipping of Images.

His booke of the *Ecclesiasticall Hierarchie*, by the *Author of the grounds of the old Religion and of the new*, part. 1. pag. 94. The *Rhemists* in their Annot. p. 30. 204. 330. 345. 447. 461. 471. 480. 514. 560. 629. 661. *Hard.* in his *Reioynder* against *Iewels Replie* of the *Mass*, pag. 9. 24. 28. 45. 88. 127. 128. 129. 141. 148. 210. 246. Item, in his 1. *Reioynder*, pa. 49. 84. 112. 115. 130. 283. Item, in his answer to *Iewels Challenge*, pag. 11. 14. 16. 110. 116. 128. 168. *Heskins* in his *Parliament*, pag. 33. 86. 167. 295. 335. *Waldensis*, Tome 1. 299. 316. 318. 409. 422. 435. 468. Tome 2. 48. 113. 157. 182. 186. 205. 269. To. 3. 61. 83. 84. 85. 89. 91. 94. 95. 96. 99. 105. 113. 118. 120. 138. 141. 149. 151. 181. 201. 208. 227. 236. 274. 276. *Bellar.* To. 1. pag. 70. 78. 221. 821. 1000. To. 2. 327. 328. 424. 425. 434. 606. 608. 850. 901. 956. To. 3. 25. 27. 102.

ff 102. ^a 223. ^b 246. ^c 288. ^d 317. ^e 337. ^f 383. ^g 388. ^h 403. ⁱ 414. ^j 418. ^k 430. ^l 552. ^m 601. ⁿ 922. ^o 1012. ^p 1013. ^q 1106. ^r 1108. ^s 1110. ^t 1114. ^u 1144. ^v 1664. ^w Tome 4. 275. 527. 529. 540. 1389. ^x 1575. ^y *Parsons* in his Review of 10. publique disput. pa. 137. ^z 364. *Allen* in his defence of Purgatorie, pag. ^{aa} 139. 222. *Kellison* in his Suruey, pag. 403. *Allen* in his defence of the power of Priesthood, pag. ^{bb} 243. *Tho. Lincol.* Ser. 3. pag. 15. & Serm. 5. pag. 25. *Will. Reinolds* of the Sacrament of the Lords Supper, pag. ^{cc} 249. ^{dd} 255. *Lo. Rastall*, in his Reply touching the defence of the truth, pag. ^{ee} 30. *Canisius* in his Catech, pag. ^{ff} 131. 179. 182. 184. 189. ^{gg} 202. ^{hh} 205. ⁱⁱ 206. ^{jj} 235. 241. 247. 310. 327. 331. 347. ^{kk} 699. *Sanders*, de honorariis imaginum adoratione, pag. 61. 72. *A Warne* word to the Waste word, pag. ^{ll} 63. *A Treatise of the Sacrament*, pag. 10. 24. *Ric. Smithaus*, de Missa sacrificio, pa. ^{mm} 45. 42. Item, *De Baptismo infantium*, pag. 19. Item, *de externo Christi sacerdotio*, pag. ⁿⁿ 25. Item, *de Altaribus*, pag. ^{oo} 53. Item, *in Confus. Argumentorum*, lo. *Inelli*, pag. ^{pp} 58. ^{qq} 59. *Harding* in his Detection of Iewels Lyes, pag. ^{rr} 142. 271. ^{ss} 335. *Sanders* of the Lo. Supper, pag. ^{tt} 57. 105. 124. ^{uu} 225. ^{vv} 301. ^{ww} 308. 315. 316. 415. *Weston* de triplici hominis officio, Lib. 2. p. 48. 397. & Lib. 3. pag. 43. *Ferd. Vellozillas*, in *Adversarij. Theol.* pag. ^{xx} 54. 329. *Bar. To. 1.* 219. ^{yy} 434. 564. 737. *To. 2.* 44. *Aquinas summa*, part 1. pag. 3. *Fr. Fenard. Dadraus*, at *Cueilly* in addit. ad *Glossam*. *To. 4.* pag. 1442. 2567. *Tome 6.* 292. 1263. 1455. *Eccc. To. 1.* 200. ^{zz} 233. 328. ^{aaa} 341. 352. ^{bbb} 404. 459. 481. ^{ccc} 531. ^{ddd} 633. 99688.

688. 697. 714. 736. 769. 911. Tome 2. 36. 54.
 227. 257. 272. 350. 440. 448. 470. 485.
 589. 515. 529. 539. 555. 558. 562. 567.
 574. *Pierre Colan*. Tome 1. 597. Tome 2. 954.
 1000. 1099. 1111. 1121. 1376. *Leon Cocqua-*
as, in Exam. Praef. manit. 176. supildup. 51 to wolv

The eight Treatise.
 Item, his booke of the *Catholick Hierarchie*, canoured
 as before. 7. 1192. 13. 71. 569. 7. 192. 1091. 1097. 7. 12. 7. 12.

To prove
 1. The sacri- By the *Rhemists*, pag. 205. 345. 514. *Bellar. tome*
 fice of the Al- 584. *Ferd. Vellofill. in Advers. Theol.* pag. 71. 97.
 2. Nine *The M^{rs} of the Sentences*, pag. 136. by *Enardentins*,
 of Angels. *Dadrens & Cucilly in Addis. ad Glossam. To. 2. 1520.*
 & Tome 4. 2553.

The ninth Treatise.
 Item, his booke *De divinis nominibus*.

To prove
 1. The booke of *Wisdome* Authenticall. By *Coccins*, Tome 1. pag. 2. 26. 39. 106. 119. 370. 633. 668. 736. 782. 799. To. 2. 3. 36. 77. 1156.
 2. The hist. of *Sufanna* authenticall. The *Rhemists*, pag. 345. *Wald* Tome 2. 131. To. 3. 22. *Bell.* To. 1. 150. 303. 380. 381. 440. To. 4. 22. 681. 835. *Kellison* in his *Suruay*, pag. 643. *Westen, de tripli-*
 3. Peter chiefe *is hominis officio*, Lib. 2. pag. 164. *Ferd. Vellofill. in Ad-*
 Pastor of the *uers. Theol.* pag. 151. 385. *Bar.* To. 1. 258. 361. 368.
 Church. To. 2. 38. *Aquin. summa* parte 1. pa. 7. 15. 19. 24. *Fe-*
 4. Free will. *nard. Dadrens & Cucilly in Addis. ad Glossam. To. 5. pa.*
 258.

Item, his booke, *De mystica Theologia*,
 By *Walden*, To. 1. pag. 26. *Coccins*, Tome 1. pag. 39.
 761.

^a 761. *Bellar. To. 1. pag. 365. Tho. Lincol. Ser. 12. pag. 70. Weston, De triplici hominis officio, Lib. 3. pag. 42. Bar. To. 1. pag. 327. The Dowists on Gen. pag. 106. Pierre Cotton, tome 1. ^b 565. ^a 573.*

The 10. Treatise.

S. Ignatius lived in the yeere 100. His third Epistle to *S. Ignatius. S. Iohn the Apostle*, and the bl. *Virgin Marie*, is

Censured

By ^a *Passeuin* the Iesuite, to be of no certaine credit, although it be cited by *S. Bernard.*

Vrged

By *Cardinall Bellar. Tome 1. pag. ^a 837. Pierre Cotton, Tome 1. ^a 483.*

^a *Nam tam certa fidei, citatur tam a S. Bernard. Poss. in Appar. pag. 95.*

To prove
1. The antiquitie of the word Pope.

The 11. Treatise.

Iustin Martyr, in the yeere 160. His Booke of *Questions, is*

Censured

By ^a *Bellar.* to be amongst his works; but confidentlie averred by ^b *Passeuin* to be none of his.
particul. lib. 1. 16. pag. 1386. ^b *Certum est non esse Iustini. Poss. in Appar. pag. 313.*

Vrged

By *Coccium, Tome 1. 3. 26. 179. ^a 233. ^b 263. 352. 447. ^c 966. 705. Tome 2. 77. ^d 425. 506. ^e 515. 539. 558. ^f 775. 97. 112. *Bellar. To. 2. 836. To. 3. 371. 405. 687. Ferd. Villostil in Aduert. pa. 139. Bar. To. 1. pag. 505. 565. Fenard. Dadr. & Cucilly, in Addit. ad Glossam, tome 2. pag. 493. 498. 579. tome 6. 933. The Dowists on Gen. pag. 15. Pierre Cotton, Del'insit. Cathol. To. 1. pag. 36. 209. To. 2. 850. ^a 944. 1077. Le-on, Coquaine, Exam. Presul. monit. Tac. R. 176.**

^e The vie of the Christne ^f 7. Ceremonies of the Mass ^g 8. Christne in Bapt.

^a *Habentur inter opera eius. Bell. de bonis operibus in Appar. pag. 313.*

To prove
1. The lawfull vie of the Cross.
2. The Virgin Marie without sin.
3. Keeping & worshipping of Reliques.
4. Religious vows.
5. Baptisme necessary to salvation.
6. Freewill.

C.

The

The 12. Treatise.

Amicus, Pope of Rome, liued anno 165. There is an Epistle, said to be written by him,

^a Bell. de mon.
l. 2. ca. 40. N^o
est indubitata:
fortè enim sal-
sum sit. prae-
fert.

Censured.

By Cardinall ^a Bellar. to be falsly intituled vnto him, & to be doubted whether it be his, or no.

Vrged

To prone
1, Shewing of
Priests. 2, All
appeales to
Rome. 3, The
Popes supre-
macie.

By *Gratian*, pag. ^a 84. 236. 240. 329. ^b 577. By *Wal-
den*, To. 2. 197. By *Feward. Dadraw. & Cuesilly*, To. 4.
pag. 1442. and by *Bellar.* himselfe, tome 1. pag. ^c 763.
and tome 2. pa. ^a 607. *Pierre Coton.* tome 2. ^a 993. *Le-
an. Coqu. Exam. Praefat. mon.* ^c 286.

The 13. Treatise.

Origen.

Origen liued in the yeere 230. His Treatises, or Homi-
lies vpon *Iob*, are

Censured.

^a Habemus O-
rigenis volu-
minibus insertu
duplex Expla-
nationum opus:
sed neutru Ori-
genis est. Pess-
simas. alterius
potius auctoris opus illud esse. Baron. To. 3. 333.

And thought by ^a *Possenin*, and *Sixtus Senensis*, to bee
thrust amongst his workes, and to bee none of his; and
^b Cardinall *Baronius* sheweth it to bee an other mans
worke.

in *Appar.* pag. 526. *Sixt. Sen.* tum in *præl.* tum etiam lib. 4. pag. 281. ^b Cog-
nosceas. alterius potius auctoris opus illud esse. Baron. To. 3. 333.

Vrged

To prone
1, Inuocation
of Saints.
2, Oblations
for the dead.

By *Coccius*, To. 1. pag. 4. 106. ^a 486. 620. To. 2. 25.
2. 12. *Bristow* in his Reply to *Fulk*, pa. ^b 242. *The ordina-
rie Glosses*, To. 3. 10. 12. thorough its Exposition. vpon
Iob.

The 14. Treatise.

His *Commentary*, or fragment of a commentarie vpon
the two first chapters of the *Canticles*,

Censured.

Not to be his; In ſome old copies it is found (* as *Posſeuin* ſheweth vs) in S. Hieroms name. The ^b *M^r*. of the *Sentences* citeth testimonies out of it, in Ambroſes name. *Sint. Sen.* lib. 4. pag. 182. ^b Lib. 3. diſt. 29. Et, D. Thomas in 2. q. 26. ibi.

Vrged

By *Coccinus*, tome 1. ^a 467. 599. ^b 688. tome 2. 17. *Walden*, tome 3. ^c 107. *Nic. Sanders* of the Supper of our Lord, pag. 351. *Fenard, Dadr & Cneilly*, To. 4. p. 2581. *Pierre Coton*. To. 1. ^a 144. tome 2. ^d 888.

The 15. Treatiſe.

Item, his *Treatiſes* upon the 36. 37. & 38. *Pſalme* are *Cenſured*

* To haue beene put forth in *Origens* name.

Vrged

In *Pſalme* 36. by *Coccinus*, tome 2. 188. 1060. 1156. *Briſſow* in his Reply to *Fulke*, pag. ^a 243.

The 16. Treatiſe.

In *Pſalme* 37. by *Coccinus*, tome 1. ^a 652. To. 2. 177. ^b 810. *Harding* in his *Confut.* of the *Apol.* pag. ^b 70. *Bell.* tome 3. 1368. *Tho. Ling.* Ser. 10. pag. 57. *Nic. Sanders* of the Supper of our Lord, pag. 48.

The 17. Treatiſe.

In *Pſalme* 38. by *Coccinus*, tome 1. ^a 234. 625. tome 2. ^b 849. *Tho. Lincol.* Ser. 7. pag. 39. *Pierre Coton*. 1079.

The 18. Treatiſe.

Cyprian liued in the yeere 250. In *Cyprians* name *Cyprian*.
C 2. there

^a In quibusdam
veteribus codici-
bus erat nomine
Hieronymi pra-
notat. Poſt. in
Appar. pag. 526

To proue
1, That the
Saints in hea-
uē pray for vs.
2, Bookes of
the Match. b.
Cano. b. 3. The
vie of Chriſt
me. 4. Good
workes neces-
ſſarie.

^a Estat ſub
nomine Origenis.
Poſt. in Appar.
pag. 527.

To proue
1, Purgatory.

To proue
1, The booke
of Iudith Au-
thent. 2. Au-
ricular Confeſ-
ſion.

To proue
1, The vertues
of the Croſſe.
2, Purgatory.

there are many bookes counterfeited: as firſt, *De Cardinalibus Chriſti operibus*; 12. *Treaſures*; 12. *Cenſured*.

a *Cyprianus* ſine quicunque eſt Author. *Bellarmin.* To. 2. pag. 60. *b* *Non eſt Cypriani.* De amiſſ. Gratia; lib. c. 2. Et alibi multis in locis; & *Faſo* inſcribuntur *Cypr.* cuſ ſint auctori antiqui & docti, ſed *Cypriani*, imo & *Auguſt.* ſine dubio poſterioris. *Bellarmin.* To. 4. pag. 454. d *Bar.* To. 1. pag. 11. 157. Poſt. in Appar. pag. 361. *e* *Alſoules* ſerme *et* tati auctori; & probata fidei eſt. *Bar.* To. 1. pag. 157. *e* *Eſt Cypriani*, vel ad minimum auctori auctori. *Pam.* in *Præfat.* ad To. 3.

By *a* *Bellarmin*, ſometimes doubtfully, ſometimes reſoluteſie nor to be his: but ſo far off, that the Authour of thoſe Sermons liued without doubt (ſaith the Cardinall) long ſince after the time of *S. Auguſtine*. *d* *Baronius* and *Peſſenin*, though they ſeeme to doubt heereof, yet they both agree, that without all peradventure it was ſome learned and ancient mans worke, * that liued very neere about *Cyprians* time, & is of good credit. *e* *Pamelius* wadeth a little farther then the reſt; and to credit theſe Sermons the more, hee would haue vs to beleeue that it was either *Cyprian* that wrote them, or one at the leaſt altogether as ancient as he. The reaſon which mooued him to thinke ſo, is this: the bookes (as the printed copies doe beare vs in hand) are dedicated vnto *Cornelius* the Pope, which liued vndoubtedly in *Cyprians* time: but this opinion is croſſed by *Bellarmin*, who (as wee haue declared vnto you) makes the Authour to liue ſome hundreths of yeers after *Cornelius*: So that he doth in effect, taxe the boldneſſe of him that firſt put *Cornelius* name in the forefront of the Booke. And the fraude doth more plainlie appeare, in that we find the booke in a very ancient copie written in *Alſoules* Librarie, where the Author of theſe Sermons is reported to bee a farre later Writer, that liued in *S. Bernards* time, to whom he hath written one or two *Epistles*, called *Arnaldus Bonanillacenſis*. The booke is dedicated; not vnto *Cornelius* the Pope, which liued in the yeere 254; but vnto *Hadrian* the

f They both flouriſhed in the yeer of our Lord 250. *Coccius* in his Chronologi- call Table, beſore his 1. To. 1. In Oxford, of the foundation of *N. Chicheſ.* See the Catalogue of *Mſs.* name 25. 60. *b* *Bern.* To. 2. Epist. 310. *c* *Incipit* Prologus Domini *Arnaldi* Abbatis *Bonanillacenſis* in lib. de Cardi-

leeue that it was either *Cyprian* that wrote them, or one at the leaſt altogether as ancient as he. The reaſon which mooued him to thinke ſo, is this: the bookes (as the printed copies doe beare vs in hand) are dedicated vnto *Cornelius* the Pope, which liued vndoubtedly in *Cyprians* time: but this opinion is croſſed by *Bellarmin*, who (as wee haue declared vnto you) makes the Authour to liue ſome hundreths of yeers after *Cornelius*: So that he doth in effect, taxe the boldneſſe of him that firſt put *Cornelius* name in the forefront of the Booke. And the fraude doth more plainlie appeare, in that we find the booke in a very ancient copie written in *Alſoules* Librarie, where the Author of theſe Sermons is reported to bee a farre later Writer, that liued in *S. Bernards* time, to whom he hath written one or two *Epistles*, called *Arnaldus Bonanillacenſis*. The booke is dedicated; not vnto *Cornelius* the Pope, which liued in the yeere 254; but vnto *Hadrian* the

the fourth, which was created Pope in the yeere 1154, and succeeded *Eugenius* the third, to whom *Bernard* writ his booke of Consideration. Thus were see unto what nation they say our Adversaries are due, for what others. Let vs proceed, and see what use they are drigen to make of these weake helps they haue.

nalibus Christi
operibus quem
scripsit ad Adri-
anum Papam.
1561. Cod. 29. 1551
bibliotheca Coll.
S. Marci. 1551
17. 1551. no. 25.
-p. 10. a. 1. 1551
-p. 10. a. 1. 1551

First, The Preface vnto these Sermons, is used

By *Coccinus*, tome 1. pag. 333. tome 2. 7. *Bellarmino*,
tome 3. 414. and 464.

The 19. Treatise.
De Natiuitate Christi. Ser. 1.

By *Coccinus*, tome 1. 265. 279. 310. tome 2. 63.
343. 400. 993. *Bellarmino*, tome 4. 82. 323. *Paxson*
Conuerf. part. 1. pag. 146. *Bar To*. 1. 440. *Fenard*. *Da-*
draws, & *Cueilly*, tome 6. 71. *adit. ad Glossam ordina-*
riam. *Pierre Coton*, tome 1. 68. tome 2. 849.

The 2. Treatise.

The second Sermon, of his Circumcision;

By *Bellarmino*, tome 4. pag. 454. 475. and 478.

The 21. Treatise.

The third, of the Epiphany, the Starre, and the Wise-
men.

To proue
1. The Virgin
Mary without
sinne.
2. That
shee is to bee
worshipped.
3. Free will.
4. Byngeall
Counsailes.
5. The vow of
virginitie.
6. The Sacra-
ment of Ma-
trimony.

To proue
1. Baptisme ne-
cessary to sal-
uation.

e 230. Item, in his 1. Reioynden p. 53. d 74. Sacraments the two f. 7. Re-
 e 106. 120. 148. e 289. Item, in his answer to The Masse a propitiatorie fa-
 Jewels Challenge, p. 14. 111. 113. 117. 119. 121. 123. 125. 127. 129. 131. 133. 135. 137. 139. 141. 143. 145. 147. 149. 151. 153. 155. 157. 159. 161. 163. 165. 167. 169. 171. 173. 175. 177. 179. 181. 183. 185. 187. 189. 191. 193. 195. 197. 199. 201. 203. 205. 207. 209. 211. 213. 215. 217. 219. 221. 223. 225. 227. 229. 231. 233. 235. 237. 239. 241. 243. 245. 247. 249. 251. 253. 255. 257. 259. 261. 263. 265. 267. 269. 271. 273. 275. 277. 279. 281. 283. 285. 287. 289. 291. 293. 295. 297. 299. 301. 303. 305. 307. 309. 311. 313. 315. 317. 319. 321. 323. 325. 327. 329. 331. 333. 335. 337. 339. 341. 343. 345. 347. 349. 351. 353. 355. 357. 359. 361. 363. 365. 367. 369. 371. 373. 375. 377. 379. 381. 383. 385. 387. 389. 391. 393. 395. 397. 399. 401. 403. 405. 407. 409. 411. 413. 415. 417. 419. 421. 423. 425. 427. 429. 431. 433. 435. 437. 439. 441. 443. 445. 447. 449. 451. 453. 455. 457. 459. 461. 463. 465. 467. 469. 471. 473. 475. 477. 479. 481. 483. 485. 487. 489. 491. 493. 495. 497. 499. 501. 503. 505. 507. 509. 511. 513. 515. 517. 519. 521. 523. 525. 527. 529. 531. 533. 535. 537. 539. 541. 543. 545. 547. 549. 551. 553. 555. 557. 559. 561. 563. 565. 567. 569. 571. 573. 575. 577. 579. 581. 583. 585. 587. 589. 591. 593. 595. 597. 599. 601. 603. 605. 607. 609. 611. 613. 615. 617. 619. 621. 623. 625. 627. 629. 631. 633. 635. 637. 639. 641. 643. 645. 647. 649. 651. 653. 655. 657. 659. 661. 663. 665. 667. 669. 671. 673. 675. 677. 679. 681. 683. 685. 687. 689. 691. 693. 695. 697. 699. 701. 703. 705. 707. 709. 711. 713. 715. 717. 719. 721. 723. 725. 727. 729. 731. 733. 735. 737. 739. 741. 743. 745. 747. 749. 751. 753. 755. 757. 759. 761. 763. 765. 767. 769. 771. 773. 775. 777. 779. 781. 783. 785. 787. 789. 791. 793. 795. 797. 799. 801. 803. 805. 807. 809. 811. 813. 815. 817. 819. 821. 823. 825. 827. 829. 831. 833. 835. 837. 839. 841. 843. 845. 847. 849. 851. 853. 855. 857. 859. 861. 863. 865. 867. 869. 871. 873. 875. 877. 879. 881. 883. 885. 887. 889. 891. 893. 895. 897. 899. 901. 903. 905. 907. 909. 911. 913. 915. 917. 919. 921. 923. 925. 927. 929. 931. 933. 935. 937. 939. 941. 943. 945. 947. 949. 951. 953. 955. 957. 959. 961. 963. 965. 967. 969. 971. 973. 975. 977. 979. 981. 983. 985. 987. 989. 991. 993. 995. 997. 999. 1001. 1003. 1005. 1007. 1009. 1011. 1013. 1015. 1017. 1019. 1021. 1023. 1025. 1027. 1029. 1031. 1033. 1035. 1037. 1039. 1041. 1043. 1045. 1047. 1049. 1051. 1053. 1055. 1057. 1059. 1061. 1063. 1065. 1067. 1069. 1071. 1073. 1075. 1077. 1079. 1081. 1083. 1085. 1087. 1089. 1091. 1093. 1095. 1097. 1099. 1101. 1103. 1105. 1107. 1109. 1111. 1113. 1115. 1117. 1119. 1121. 1123. 1125. 1127. 1129. 1131. 1133. 1135. 1137. 1139. 1141. 1143. 1145. 1147. 1149. 1151. 1153. 1155. 1157. 1159. 1161. 1163. 1165. 1167. 1169. 1171. 1173. 1175. 1177. 1179. 1181. 1183. 1185. 1187. 1189. 1191. 1193. 1195. 1197. 1199. 1201. 1203. 1205. 1207. 1209. 1211. 1213. 1215. 1217. 1219. 1221. 1223. 1225. 1227. 1229. 1231. 1233. 1235. 1237. 1239. 1241. 1243. 1245. 1247. 1249. 1251. 1253. 1255. 1257. 1259. 1261. 1263. 1265. 1267. 1269. 1271. 1273. 1275. 1277. 1279. 1281. 1283. 1285. 1287. 1289. 1291. 1293. 1295. 1297. 1299. 1301. 1303. 1305. 1307. 1309. 1311. 1313. 1315. 1317. 1319. 1321. 1323. 1325. 1327. 1329. 1331. 1333. 1335. 1337. 1339. 1341. 1343. 1345. 1347. 1349. 1351. 1353. 1355. 1357. 1359. 1361. 1363. 1365. 1367. 1369. 1371. 1373. 1375. 1377. 1379. 1381. 1383. 1385. 1387. 1389. 1391. 1393. 1395. 1397. 1399. 1401. 1403. 1405. 1407. 1409. 1411. 1413. 1415. 1417. 1419. 1421. 1423. 1425. 1427. 1429. 1431. 1433. 1435. 1437. 1439. 1441. 1443. 1445. 1447. 1449. 1451. 1453. 1455. 1457. 1459. 1461. 1463. 1465. 1467. 1469. 1471. 1473. 1475. 1477. 1479. 1481. 1483. 1485. 1487. 1489. 1491. 1493. 1495. 1497. 1499. 1501. 1503. 1505. 1507. 1509. 1511. 1513. 1515. 1517. 1519. 1521. 1523. 1525. 1527. 1529. 1531. 1533. 1535. 1537. 1539. 1541. 1543. 1545. 1547. 1549. 1551. 1553. 1555. 1557. 1559. 1561. 1563. 1565. 1567. 1569. 1571. 1573. 1575. 1577. 1579. 1581. 1583. 1585. 1587. 1589. 1591. 1593. 1595. 1597. 1599. 1601. 1603. 1605. 1607. 1609. 1611. 1613. 1615. 1617. 1619. 1621. 1623. 1625. 1627. 1629. 1631. 1633. 1635. 1637. 1639. 1641. 1643. 1645. 1647. 1649. 1651. 1653. 1655. 1657. 1659. 1661. 1663. 1665. 1667. 1669. 1671. 1673. 1675. 1677. 1679. 1681. 1683. 1685. 1687. 1689. 1691. 1693. 1695. 1697. 1699. 1701. 1703. 1705. 1707. 1709. 1711. 1713. 1715. 1717. 1719. 1721. 1723. 1725. 1727. 1729. 1731. 1733. 1735. 1737. 1739. 1741. 1743. 1745. 1747. 1749. 1751. 1753. 1755. 1757. 1759. 1761. 1763. 1765. 1767. 1769. 1771. 1773. 1775. 1777. 1779. 1781. 1783. 1785. 1787. 1789. 1791. 1793. 1795. 1797. 1799. 1801. 1803. 1805. 1807. 1809. 1811. 1813. 1815. 1817. 1819. 1821. 1823. 1825. 1827. 1829. 1831. 1833. 1835. 1837. 1839. 1841. 1843. 1845. 1847. 1849. 1851. 1853. 1855. 1857. 1859. 1861. 1863. 1865. 1867. 1869. 1871. 1873. 1875. 1877. 1879. 1881. 1883. 1885. 1887. 1889. 1891. 1893. 1895. 1897. 1899. 1901. 1903. 1905. 1907. 1909. 1911. 1913. 1915. 1917. 1919. 1921. 1923. 1925. 1927. 1929. 1931. 1933. 1935. 1937. 1939. 1941. 1943. 1945. 1947. 1949. 1951. 1953. 1955. 1957. 1959. 1961. 1963. 1965. 1967. 1969. 1971. 1973. 1975. 1977. 1979. 1981. 1983. 1985. 1987. 1989. 1991. 1993. 1995. 1997. 1999. 2001. 2003. 2005. 2007. 2009. 2011. 2013. 2015. 2017. 2019. 2021. 2023. 2025. 2027. 2029. 2031. 2033. 2035. 2037. 2039. 2041. 2043. 2045. 2047. 2049. 2051. 2053. 2055. 2057. 2059. 2061. 2063. 2065. 2067. 2069. 2071. 2073. 2075. 2077. 2079. 2081. 2083. 2085. 2087. 2089. 2091. 2093. 2095. 2097. 2099. 2101. 2103. 2105. 2107. 2109. 2111. 2113. 2115. 2117. 2119. 2121. 2123. 2125. 2127. 2129. 2131. 2133. 2135. 2137. 2139. 2141. 2143. 2145. 2147. 2149. 2151. 2153. 2155. 2157. 2159. 2161. 2163. 2165. 2167. 2169. 2171. 2173. 2175. 2177. 2179. 2181. 2183. 2185. 2187. 2189. 2191. 2193. 2195. 2197. 2199. 2201. 2203. 2205. 2207. 2209. 2211. 2213. 2215. 2217. 2219. 2221. 2223. 2225. 2227. 2229. 2231. 2233. 2235. 2237. 2239. 2241. 2243. 2245. 2247. 2249. 2251. 2253. 2255. 2257. 2259. 2261. 2263. 2265. 2267. 2269. 2271. 2273. 2275. 2277. 2279. 2281. 2283. 2285. 2287. 2289. 2291. 2293. 2295. 2297. 2299. 2301. 2303. 2305. 2307. 2309. 2311. 2313. 2315. 2317. 2319. 2321. 2323. 2325. 2327. 2329. 2331. 2333. 2335. 2337. 2339. 2341. 2343. 2345. 2347. 2349. 2351. 2353. 2355. 2357. 2359. 2361. 2363. 2365. 2367. 2369. 2371. 2373. 2375. 2377. 2379. 2381. 2383. 2385. 2387. 2389. 2391. 2393. 2395. 2397. 2399. 2401. 2403. 2405. 2407. 2409. 2411. 2413. 2415. 2417. 2419. 2421. 2423. 2425. 2427. 2429. 2431. 2433. 2435. 2437. 2439. 2441. 2443. 2445. 2447. 2449. 2451. 2453. 2455. 2457. 2459. 2461. 2463. 2465. 2467. 2469. 2471. 2473. 2475. 2477. 2479. 2481. 2483. 2485. 2487. 2489. 2491. 2493. 2495. 2497. 2499. 2501. 2503. 2505. 2507. 2509. 2511. 2513. 2515. 2517. 2519. 2521. 2523. 2525. 2527. 2529. 2531. 2533. 2535. 2537. 2539. 2541. 2543. 2545. 2547. 2549. 2551. 2553. 2555. 2557. 2559. 2561. 2563. 2565. 2567. 2569. 2571. 2573. 2575. 2577. 2579. 2581. 2583. 2585. 2587. 2589. 2591. 2593. 2595. 2597. 2599. 2601. 2603. 2605. 2607. 2609. 2611. 2613. 2615. 2617. 2619. 2621. 2623. 2625. 2627. 2629. 2631. 2633. 2635. 2637. 2639. 2641. 2643. 2645. 2647. 2649. 2651. 2653. 2655. 2657. 2659. 2661. 2663. 2665. 2667. 2669. 2671. 2673. 2675. 2677. 2679. 2681. 2683. 2685. 2687. 2689. 2691. 2693. 2695. 2697. 2699. 2701. 2703. 2705. 2707. 2709. 2711. 2713. 2715. 2717. 2719. 2721. 2723. 2725. 2727. 2729. 2731. 2733. 2735. 2737. 2739. 2741. 2743. 2745. 2747. 2749. 2751. 2753. 2755. 2757. 2759. 2761. 2763. 2765. 2767. 2769. 2771. 2773. 2775. 2777. 2779. 2781. 2783. 2785. 2787. 2789. 2791. 2793. 2795. 2797. 2799. 2801. 2803. 2805. 2807. 2809. 2811. 2813. 2815. 2817. 2819. 2821. 2823. 2825. 2827. 2829. 2831. 2833. 2835. 2837. 2839. 2841. 2843. 2845. 2847. 2849. 2851. 2853. 2855. 2857. 2859. 2861. 2863. 2865. 2867. 2869. 2871. 2873. 2875. 2877. 2879. 2881. 2883. 2885. 2887. 2889. 2891. 2893. 2895. 2897. 2899. 2901. 2903. 2905. 2907. 2909. 2911. 2913. 2915. 2917. 2919. 2921. 2923. 2925. 2927. 2929. 2931. 2933. 2935. 2937. 2939. 2941. 2943. 2945. 2947. 2949. 2951. 2953. 2955. 2957. 2959. 2961. 2963. 2965. 2967. 2969. 2971. 2973. 2975. 2977. 2979. 2981. 2983. 2985. 2987. 2989. 2991. 2993. 2995. 2997. 2999. 3001. 3003. 3005. 3007. 3009. 3011. 3013. 3015. 3017. 3019. 3021. 3023. 3025. 3027. 3029. 3031. 3033. 3035. 3037. 3039. 3041. 3043. 3045. 3047. 3049. 3051. 3053. 3055. 3057. 3059. 3061. 3063. 3065. 3067. 3069. 3071. 3073. 3075. 3077. 3079. 3081. 3083. 3085. 3087. 3089. 3091. 3093. 3095. 3097. 3099. 3101. 3103. 3105. 3107. 3109. 3111. 3113. 3115. 3117. 3119. 3121. 3123. 3125. 3127. 3129. 3131. 3133. 3135. 3137. 3139. 3141. 3143. 3145. 3147. 3149. 3151. 3153. 3155. 3157. 3159. 3161. 3163. 3165. 3167. 3169. 3171. 3173. 3175. 3177. 3179. 3181. 3183. 3185. 3187. 3189. 3191. 3193. 3195. 3197. 3199. 3201. 3203. 3205. 3207. 3209. 3211. 3213. 3215. 3217. 3219. 3221. 3223. 3225. 3227. 3229. 3231. 3233. 3235. 3237. 3239. 3241. 3243. 3245. 3247. 3249. 3251. 3253. 3255. 3257. 3259. 3261. 3263. 3265. 3267. 3269. 3271. 3273. 3275. 3277. 3279. 3281. 3283. 3285. 3287. 3289. 3291. 3293. 3295. 3297. 3299. 3301. 3303. 3305. 3307. 3309. 3311. 3313. 3315. 3317. 3319. 3321. 3323. 3325. 3327. 3329. 3331. 3333. 3335. 3337. 3339. 3341. 3343. 3345. 3347. 3349. 3351. 3353. 3355. 3357. 3359. 3361. 3363. 3365. 3367. 3369. 3371. 3373. 3375. 3377. 3379. 3381. 3383. 3385. 3387. 3389. 3391. 3393. 3395. 3397. 3399. 3401. 3403. 3405. 3407. 3409. 3411. 3413. 3415. 3417. 3419. 3421. 3423. 3425. 3427. 3429. 3431. 3433. 3435. 3437. 3439. 3441. 3443. 3445. 3447. 3449. 3451. 3453. 3455. 3457. 3459. 3461. 3463. 3465. 3467. 3469. 3471. 3473. 3475. 3477. 3479. 3481. 3483. 3485. 3487. 3489. 3491. 3493. 3495. 3497. 3499. 3501. 3503. 3505. 3507. 3509. 3511. 3513. 3515. 3517. 3519. 3521. 3523. 3525. 3527. 3529. 3531. 3533. 3535. 3537. 3539. 3541. 3543. 3545. 3547. 3549. 3551. 3553. 3555. 3557. 3559. 3561. 3563. 3565. 3567. 3569. 3571. 3573. 3575. 3577. 3579. 3581. 3583. 3585. 3587. 3589. 3591. 3593. 3595. 3597. 3599. 3601. 3603. 3605. 3607. 3609. 3611. 3613. 3615. 3617. 3619. 3621. 3623. 3625. 3627. 3629. 3631. 3633. 3635. 3637. 3639. 3641. 3643. 3645. 3647. 3649. 3651. 3653. 3655. 3657. 3659. 3661. 3663. 3665. 3667. 3669. 3671. 3673. 3675. 3677. 3679. 3681. 3683. 3685. 3687. 3689. 3691. 3693. 3695. 3697. 3699. 3701. 3703. 3705. 3707. 3709. 3711. 3713. 3715. 3717. 3719. 3721. 3723. 3725. 3727. 3729. 3731. 3733. 3735. 3737. 3739. 3741. 3743. 3745. 3747. 3749. 3751. 3753. 3755. 3757. 3759. 3761. 3763. 3765. 3767. 3769. 3771. 3773. 3775. 3777. 3779. 3781. 3783. 3785. 3787. 3789. 3791. 3793. 3795. 3797. 3799. 3801. 3803. 3805. 3807. 3809. 3811. 3813. 3815. 3817. 3819. 3821. 3823. 3825. 3827. 3829. 3831. 3833. 3835. 3837. 3839. 3841. 3843. 3845. 3847. 3849. 3851. 3853. 3855. 3857. 3859. 3861. 3863. 3865. 3867. 3869. 3871. 3873. 3875. 3877. 3879. 3881. 3883. 3885. 3887. 3889. 3891. 3893. 3895. 3897. 3899. 3901. 3903. 3905. 3907. 3909. 3911. 3913. 3915. 3917. 3919. 3921. 3923. 3925. 3927. 3929. 3931. 3933. 3935. 3937. 3939. 3941. 3943. 3945. 3947. 3949. 3951. 3953. 3955. 3957. 3959. 3961. 3963. 3965. 3967. 3969. 3971. 3973. 3975. 3977. 3979. 3981. 3983. 3985. 3987. 3989. 3991. 3993. 3995. 3997. 3999. 4001. 4003. 4005. 4007. 4009. 4011. 4013. 4015. 4017. 4019. 4021. 4023. 4025. 4027. 4029. 4031. 4033. 4035. 4037. 4039. 4041. 4043. 4045. 4047. 4049. 4051. 4053. 4055. 4057. 4059. 4061. 4063. 4065. 4067. 4069. 4071. 4073. 4075. 4077. 4079. 4081. 4083. 4085. 4087. 4089. 4091. 4093. 4095. 4097. 4099. 4101. 4103. 4105. 4107. 4109. 4111. 4113. 4115. 4117. 4119. 4121. 4123. 4125. 4127. 4129. 4131. 4133. 4135. 4137. 4139. 4141. 4143. 4145. 4147. 4149. 4151. 4153. 4155. 4157. 4159. 4161. 4163. 4165. 4167. 4169. 4171. 4173. 4175. 4177. 4179. 4181. 4183. 4185. 4187. 4189. 4191. 4193. 4195. 4197. 4199. 4201. 4203. 4205. 4207. 4209. 4211. 4213. 4215. 4217. 4219. 4221. 4223. 4225. 4227. 4229. 4231. 4233. 4235. 4237. 4239. 4241. 4243. 4245. 4247. 4249. 4251. 4253. 4255. 4257. 4259. 4261. 4263. 4265. 4267. 4269. 4271. 4273. 4275. 4277. 4279. 4281. 4283. 4285. 4287. 4289. 4291. 4293. 4295. 4297. 4299. 4301. 4303. 4305. 4307. 4309

Vrged

By *Cecilius*, To. 2. ^a 111. *Landolphus à Columna*, in *To prono*
breuiario histor. Antoninus summa histor. Phil. Bergom. 1. The diffin-
 in supplem. *Chron. et Trithemius.* tion offins^a.

The 32. Treatise.

Item, *Aduersus Indeos, qui Dominum nostrum Iesum*
Christum insecuti sunt,

Censured

By ^b *Pamelius* thus; that by certaine arguments it is
 found to be none of his.

Vrged

By *Baron.* tome 1. p. 737. *Fenard. Dadrans; et Cueil-* ^b *Certis argu-*
ly, in addit. ad *Glossam.* tome 4. pag. 520. *mentis depreht-*
disur non esse
Cypri. Pamelii
præf. ad To. 3.

The 33. Treatise.

Item, *Ad Nonatianum Hæreticum,*

Censured

By ^c *Passenim* to be none of his.

Vrged

Weston, Lib. 2. de triplici hominis officio, pag. 248.

^a *Non est Cypri-*
ani. Poss. in Ap-
par. pag. 361.

The 34. Treatise.

Item, *De Reuelatione Capitis S. Iohannis.*

Censured

Not to be his, by ^a *Cardinal Baronius*, and *Possenim*
 the Iesuite: ^b *Pamelius* goeth a little further, and saith it is
 as cleere as the Sunshin at noone-day, that it was neuer
 written by *Cyprian.*

^a *In Martyrol.*
pag. 184. Non
est Cypri. Poss.
in Appar. pag.
*361. ^b *Lucæ*
meridiana cla-
rim est. Cypria-
ni nō est. Pam.
*To. 3. pa. 176.**

Vrged

In *Tho. Hardings* detection of sundry foule errors, lies,
 flanders, and other false dealings, pag. 38.

D.

The

The 35. Treatise.

Item, *De singularitate Clericorum,*

Censured

* In arg. libri
To. 3. pag. 520.
Poss. in Appar.
p. 362. * Cypri.
sue quicunq; est
Author. Bellar.
To. 2. p. 354.

By diuerse, as * *Pamelius* and *Possenin*, which declare it to be *Origens*. It may be vvhofe it will for *Bellarmino*.

Vrged

To proue

1. Mariage of
Priests vnlaw-
full.

By the *Rhemists*, on the New Testament, pag. * 571.
Bellar. tome 2. * 354. *Baron.* tome 1. pag. * 461. Tome
2. * 426.

The 36. Treatise.

Item, *De 12. Abusionibus saculi,*

Censured

* *Pamel.* in arg.
huius lib. pag.
590. Poss. in
Appar. p. 362.

* Si quid in re
inserta conijcere
licet, aut *Ebrar-*
di cuiuslibet, aut
To. *Climac.* *Pamel.*
pag. 590.

Thus by * *Pamelius* and *Possenin*, not to bee *Cyprians*, nor *Augustins* neither, who stand charged with it. The stile is different from *Cyprian*; the testimonies of Scripture are cited according vnto the Latine of *Hierome*, and not after the Greeke of the Septuagint. If it be lawful to ghesse at the Author amidst such vncertainties, the booke was written either by one *Ebrardus*, or *To. Climacius*.

Vrged

To proue

1. Almesdeedes
to be merito-
rious.

By *Coccium*, To. 2. pag. * 329. *Waldensis*, Tome 1. pag.
339. 459. & *Gratianus* in Iure Can. pag. 894.

The 37. Treatise.

Zeno liued in the yeere 260. There are diuers Sermons extant in his name, by *Sixtus Sen.* thus

Censured;

* *Constat* hos
Sermones quos
Guar. Peron. a-
rator centis ab-
hinc annis in lu-
ce misit, maiori
ex parte colle-
ctos esse ex di-
uersis Authori-
bus. qm̄ 200. post anni fuerunt Zenonis posteriores. Six. Sen. lib. 4. pag. 309.

These * Sermons which were put forth a 100. yeeres agoe, by one *Guarinus Veronensis*, it is manifest (saich he) that for the greatest part, they are borrowed of diuerse Authors which liued almost 200. yeeres after his time.

Vrged

Vrged

Toprone

For all this, verie frequently by *Coccinus*, To. 1. p.^a 168
 b 526. c 648. d 665. e 671. f 677. g 690. h 739. i 805. To.
 2. i 63. k 400. l 569. m 585. n 858.
 Booke of Baruch Authentically. 4. The song of the three children Authentically. 5. History
 of Susanna Authentically. 6. The storie of Bell and the Dragon Authentically. 7. The booke of
 the Macchab. Authentically. 8. Peter chiefe of the Apostles. 9. Free will. 10. Vow of Chastity
 lawfull. 11. Exorcisme in Baptisme. 12. Prayer for the dead.

The 38. Treatise.

Arnobius liued in the yeere 300. Hee is said to haue *Arnobius*.
 written *Commentaries* on all the *Psalmes*.

Censured

* By the incongruities of the stile, innumerable Solocismes, & barbarismes which are in it, in the iudgement
 of *Sixtus Senen*. to bee as farre different from his other
 writings, as heauen is from earth. Neither is this the
 opinion of *Sixtus* alone, but of others also; and yet
caelum à terra distare ab Arnobio illo. Sixt. Sen. pag. 162. & 201. & in præfat. b *Neque Sixto*
Senensi, neque alijs probantur. Poss. in Appar. pag. 129. Certe non est Arnobius ille præceptor La-
llantij, sed aliqui multo recentior. Bellar. To. 4. 186. & 848.

Vrged

Toprone

By *Coccinus*, To. 1. p.^a 265. b 807. tome 2. c 66. d 236.
 e 621. f 682. *Harding* in his Reioynder against Jewels Re-
 plic of the Masse, p. f 47. g 206. *Bellar.* To. 3. f 955. To.
 4. c 848. *Tho. Lincolniensis*, Serm. 9. pag. 51. Serm. 12.
Ric. Smithaus, de externo Christi sacrificio, p. f 29. *Har-*
ding in his Dereflection of M^r. Jewels lyes, pag. b 148. *Nic.*
Sanders, of the Supper of our Lord, pa. e 50. f 287. *Bar.*
 Tome 1. pag. b 208. *Lyra*, tome 3. pa. 434. per vniuer-
 sum librum Psalmorum.

1. The blessed
 Virgin without
 sin. 2. Peters
 Primacie. 3.
 Free will. 4.
 No iustificatio
 by faith alone.
 5. Transubsta-
 tiation. 6. The
 sacrifice of the
 Altar. 7. The
 wicked receiue
 Christs body.

The 39. Treatise.

Marcellus, Pope of Rome, liued anno 304. There is *Marcellus*.

D 2.

an

Censored:

To prove

Urget By *Gratian*, in the Canon Law, pag. 450.
325. *Leon. Coq.* Exam. Præf. mon. lac. R. 287.

3, That all can-
ses are to be
brought to
Rome³.

The 40. Treatise.

Marcus.

Marcus, another B. of Rome, anno. 340. An *Epistle* of his, is said to be written vnto *Athanasius*,

*Suspicio de impostura. Quona-
pacto potuit
Marci 15 Cal.
Nov. scripsisse
ad Athanasium,
cū hoc ipso anno
Nonis Octobris*

Censored

Of Imposture, by Card. ^bBaron. His reason is good, because *Marcus* Letter beares date the 10. of Nouemb. & he himselfe died the same yeere, in the Nones of Octob.

То време

Vrged By *Coccinus*, tome I. pa.^a 472. ^b 857.

1. That Saints in-heaven pray for vs². 3. The Popes Supremacie^b.

Archives

The 41. Treatise.

^a *Suspicio hunc
ex varijs Patribus
scriptis collecta
in studio qua-
piam. Sixt. Sen.
li. 4. p. 203.
^b *Constat unde
scriptum esse.
Pols. in Appar.
pag. 139.**

Athanasius liued anno 340. There is a certaine booke of
Questions vnto Antiochus published in his name,

Censured Diuerfly. ^a *Sixt. Sen.* suspecteth it to be gathered out of diuers writings of the ancient Fathers, by some student or other; but ^b *Possenin.* saith, it is euident that the booke is falsly ascribed vnto him.

Vrge

pag. 139.
T. 1000

By *Cocaine*, To. 1. p. 4.^a 342.^b 506.^c 552; To. 2. 3.^d 100

1. Nine order

* 350^f 401^f 515^f 8782^h 850-026ⁱ 1060. *Har. in his*

of Angels 2. 2

1. Beyond p^k \leq 2^k To p^k \leq 2^k \leq 2^k in his de-

That Saints do

1. Keeloynd.p. 33, Ben. 10.2.pa. 739. *Canen* in his de-
fence of Burgoyne p. 124, 125. *Bar Taa* p. 115.

parted knowe
all things b...

Images lawfull: Distinct offices: Orders of Monks: 6 Bury necess:

to salvation.

7. The Sacrament of Penance⁸. 8. Prayer for the dead⁹. 9. Antichrist to bee a

cert, in person

¹ 10, The facti. of the Alg. ² 11, Dionys, the Anrop. booke De causis, Hierar.

The 42. Treatise.

Item, *Libellus de imagine passionis Christi*,

Censured

By ^a *Baronius*, in his Martyrologe, to be without doubt none of his.^a *Plene constat
Auctorem illius
historia non esse**Athanasium*, Baron, Martyr. Nou. 9. pag. 496. Bellar. Tome 1. contr. 7. lib. de Imag.

Vrged

By *Coccius*, tome 2. pa. ^a 258. Bellar. To. 2. p. ^b 978. *Dorman* in his prooffe against Iewell, pag. ^c 70. *Canis.* in his Catechif. pag. ^b 107.*To prone*
1. Churches
built in honor
of Saints^a. 2.
Worshipping
of Images^b.
3. Transubsti-
tution^c.

The 43. Treatise.

Dorotheus lived in the yeere 350. Hee is said to haue writen a booke called a *Synopsis*,*Dorotheus.*

Censured

^a To be attributed vnto him by an error: ^b The whole discourse is full of lying & fabulous reports: so saith *Bel- larmin*, to say no more of it.^a *Increbuit er-
ror, vt nonnulli
putarēt cum au-
ctorem esse. Bar.
Martyr. p. 243.*Iun. 5. ^b *Synopsis plena est narrationibus confectis atque mendaciis, vt alia prae- mittam.* Bellar. de Paqif. Rom. lib. 2. cap. 2. pag. 723.

Vrged

By *Coccius*, To. 1. pag. ^a 468. ^b 567. ^c 800. ^c 816. for ^a 1. Reliques of Saints to be worshipped^b. 3. Peters Primacie^c.*To prone*
1. The Saints
departed pray

The 44. Treatise.

Damasus, Pope of Rome, liued in the yeer 367. There is a booke currant in his name, *Of the lines of the Bishops of Rome*, commonly called, *Liber Pontificalis*,*Damasus.*

Censured

To be written in his name by ^a *Possessin* & *Baro*. cōtai- ning many things vntrue, repugnant vnto the truth of the storie, ^a so fabulous, that they haue been hissed out for^a *Alterum fuit
non huius Da-
masi. Pof. in
Appar. pa. 378.
fertur nomen a-
liu Bar. To. 1. p.
573. cōtinet re-
pugnantia in se
ferē in quoquoq;
Pōtifice. Id. To.
4. p. 428. ^a Ha-*

D. 3.

lyes, 4. p. 428. ^a Ha-

benitur quadam lyes,^b written by any other, nor by him; or^c rather collected as an horch-potch, out of diuers Authors.

Id. ib.^b Alterius fuit non huius Damasci. Pals. pag. 378.^c A diuersis Authoribus & variis puto collectus. Bar. Tome 4. pag. 423.

- To prone

Vrged

1, The worshipping of Images.^a 2, C6-stantins baptis-

me by Syluester^b. 3, Liberius no Arian^c. 4, The Mass^d. 5, The Chalice and other vessels^e. 6, Massing vestiments^f. 7, Burning of Incense^g. 8, Orders of Monks^h. 9, Christm in Baptⁱ.

By Coccinus, tome i. pag.^a 559. 819.^b 883.^c 892. To. 2.^h 358.ⁱ 543.^d 667.^e 733.^f 741.^g 748. Pierre Cotan, Tome 2.^b 1073.

The 45. Treatise.

Ambrose.

Ambrose liued in the yeere 370. His Exposition on the Apocalips,

Censured

^a Spurius partus. Sixt. Sen. li. 4. pag. 196.^c Cuth. Tonstallus Episcopus Dunelmensis - quas thesaurum pro sua pietate euulgari curauit. sane non potest esse Ambrosii. Pals. pag. 69.ⁱ Praterquam quod styli diuersitas manifeste reclamant, multa sunt etiam toto opere inperse Gregorij sententia, & Auctor aperte fatetur se scripsisse post Romanum Imperium a Longobardis occupatum. Sixt. Sen. li. 4. pag. 196.

To be a bastard Treatise,^d by Sixt. Sen.^e put forth by Cuthbert Tonstall, sometimes Bishop of Duresme, with a good meaning no doubt, but certainly it cannot be his.^f Besides, the repugnancie of the style, there are many sentences heere and there taken out of Gregorie. And what shall I say more? the Author himselfe confesseth, that hee wrote after the Romane Empire was possessed by the Lombards.

Item, his Commentarie upon the Epistles of S. Paul, are

Censured

^a Non esse Ambrosij persuasum est fere doctioribus. Pals. in Appar. pag. 65. ^a Quamuis Sixt. Sen. tribuat Ambrosio, - probabilius est tamen quod cum alijs affert Card. Bellar. Id. pag. 65.^b Non certo sunt Ambrosij. Bellar. de Christo. lib. 1. cap. 10. p. 346. ^c Hoc volumen - eiusdem Cassiodori est.

^g By the learned sort to bee none of his, as they are certainlie perswaded, ^a whatsoeuer Sixtus Senensis thinketh to the contrarie: yet more probable is it that. Cardinall Bellar. writeth of them. They cannot be his (saith another Cardinall.) Cassiodorus writes, that in his time,

Part 1. *Bastardie of the false Fathers.*

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time, they were missing; and therefore belike some forward fellow, to countenaunce them the better, put them foorth in S. Ambrose his name. ^d Bellarmine, after his wonted manner playes handie-dandie: sometimes it may be they are Ambroses, in his judgement, ^e sometimes without all question they are not his. It is supposed by ^f *Possenn*, that he that wrote the Questions vpon the Old & New Testament, is the Author of these also.

^g *Credendum eundem istum Commentarij esse Auctorem, qui librum scripsit De questionibus vet. & Novi Testamenti.* Pol. pag. 65.

poro desiderari curatum est: sed plane deperdito, in locum eius alterum Auctoris eiusdem facultatis opus, Ambrosii nomine apparet fuisse suppositum. Bar. To. 5. pag. 28. ^d *Ambrosius, vel quicumque est Auctor.* Bellar. de Rom. pont. lib. 1. cap. 9. pag. 632. & lib. 2. cap. 37. p. 840. ^e *Non certò sunt Ambrosii.* Bellar. de Christo, li. 1. cap. 10. pag. 346. *Non videntur ab Ambrosio editi.* Id. de Cler. lib. 2. cap. 15. p. 335.

The 46. Treatise.

The Epistle vnto the Romans,

Vrged

By *Coccins*, To. 1. pag. ^a 169: Tome 2. ^b 111. ^c 235. ^d 496. *Wald.* tome 2. ^b 254. *Bellar.* tome 1. ^e 240. To. 2. ^f 1097. tome 4. ^g 393. ^h 467. *Allens* Defence of Purgatorie, pag. 65. *Tho. Lincoln*, Sermon. 2. pag. 9. *Bristows* Reply to Fulke, pag. 77. *Fenard. Vellofill.* Aduert. p. 255. *Gratianus*, pag. 134. *M^r. Sententiarum.* pa. ⁱ 272. *Aquinas*, parte 3. pag. 146. 149.

To prone

1, Limbus Patrum. ^a 2, Distinction of sins. ^b 3, Faith alone iustificeth not. ^c 4, Baptisme necessarie. ^d 5, Traditions. ^e 6, Fasting on speciall dayes. ^f 7, Concupiscence no sin. ^g 8, Childre dying vn baptized, punished pena dani. ^h 9, That charitie may be lost.

The 47. Treatise.

Item, in Epist. ad Corinthios,

Vrged

By *Coccins*, tome 2. pag. ^a 887. *Rhemists* on the New Testament, pag. ^b 431. ^c 444. 451. *Haxding* in his Reioynder to Jewels Reply, p. ^d 70. ^e 166. ^f 167. Item, in his 1. Reply to Jewell, pag. 18. ^g 67. *Heskins* in his Parliament, pag. ^h 391. *Walden*, tome 3. ⁱ 121. *Bellar.* tome 1. ^j 682.

To prone

1, The Sacramēt of Order. ^a 2, Purgatory. ^b 3, Single life of Priests. ^c 4, Transubstantiation. ^d 5, Peters supremacy. ^e 6, The Pope head of the Church. ^f 7, Vow of continencie. ^g 8, That being married, with consent they may. ^h 9, That vow continencie. ⁱ

wicked receiue Chriſts bodie¹. 10. That a man cannot be certaine of his ſaluation².
 11. The difference of an Image and an Idol¹. 12. Vailing of Nunnes^m.
 682.^f 840. To. 2.^s 542.^b 583.^b 723.^b 725.
 To. 3.¹ 527. To. 4.^k 1108. *Allens* defence
 of Purgatorie, pag.^b 71. *Tho. Linc.* Sermon. 11. p.
 65. *Canis.* Catech. pag. 323. 684. *Sanders*,
 de honoraria adorat. Imaginum, pa.¹ 16. *Nie.*
Sanders of the Supper of our Lord, p.^d 228.^d 272.^d 298
^d 364. *Ferd. Velloſill.* in Aduertent. pag. 81. *Gratian*, p.
 1138. *M^r. Senten.* pag. 46. 112. *Bar.* To. 1. pa. 74. *A-*
quin. ſumma, parte 1. pag. 52. 2.^a 2x. pag. 129. 174. *Fe-*
nard. Dadreus & Cueilly, To. 6. in Epist. ad Corin. per
 vniuerſum librum, *Pierre Coton*, To. 1.^m 403. Tome. 2.
 966.^b 1348.

The 48. Treatiſe.

Item, in Epist. ad Galatas,

Vrged

To proue
 1, Peters ſu-
 premacie².

By *Coccius*, To. 1. pa.^a 806. *Rhemists* on the New Te-
 ſtament, p.^a 497. *Wald.* tome 2. pa. 228. *Bellar.* tome 1.
 pag.^a 690. *Ferd. Velloſill.* in Aduertent. pag. 273. *Bar.*
 tome 1. pag. 21. 384. To. 2. 296. *Pierre Coton*, To. 1.
 365.

The 49. Treatiſe.

Item, in Epist. ad Ephesias,

Vrged

To proue
 1, Limbus Pa-
 trum^a. 2, The
 orders of the
 Church^b. 3,
 The Sacrament
 of Matrimo.⁷.

By *Caccius*, tome 1. pa.^a 169. tome 2.^b 918. *Harding*
 in his Reioynder againſt *Iewell*, pag. 245. *Wald.* tome 1.
 pag. 529. tome 2. 156. *Bellar.* tome 1.^a 540. Tome 3.
 1687. 1692. *Canis.* Catech. pag.^b 335. 349. *Ferd.*
Velloſill. in Aduert. pag. 97. 273.

The 50. Treatiſe.

Item, in Epist. ad Philippenſes,

Vrged

Vrged

By *Walden*. tome 3. pag. ^a 177. ^a 180. 193. *Bell.* tome 1. pag. 86. 346. *M^r. Sentent.* pag. 249.

To prove
1. That one
may be holpen
by another's
merits.

The 51. Treatise.

Item, in *Epist. ad Colossenses*,

Vrged

By *Walden*. tome 3. pag. 96. 178. *Baron*. tome 2. 53.
Fenard. Dadraus, & Cneilly, in addit. ad *Glossam*. tome 2. pag. 1388.

The 52. Treatise.

In *Epist. ad Thessal.*

Vrged

By *Coccius*. To 2. pa. ^a 1085. *Rhemists* on the New Testament, pa. ^b 555. *Bellar.* tome 1. p. ^a 850. ^a 903.

To prove
1. Antichrist a
certaine man.

The 53. Treatise.

Item, in *Epist. ad Timotheum*,

Vrged

By *Coccius*, tome 1, pag. ^a 838, 917. tome 2. ^b 837.
The Author of the grounds of the old Religion & the new,
part 1. pag. ^a 126. *Rhemists* on the New Testament, pa.
^c 138. ^d 453. ^e 567. ^e 570. ^f 577. *Hardings* Reioynder,
pag. ^f 247. Item, in his 1. Reioynder, pa. ^g 110. *Walden*.
To 2. pag. ^e 212. ^e 213. 240. tome 3. ^f 118. *Bell.* To.
1. 346. ^b 569. ^b 579. ^a 632. To 2. ^a 120. To 3. ^f 76.
^f 1675. *Allens* power of Priesthood, pag. 358. *Canis.*
Catechil. pag. 606. Item, de externo Christi sacrificio,
pag. 29. *Baron.* tome 1. pag. 511. *Aquin.* 2^a. 2^a. pag.
67. *The Dowists* on *Leuir.* pag. 278. *Pierre Coton*, tome
1, 391.

To prove
1. The Pope,
Peters succes-
sor, & head of
the Church.
2. The Sacram.
of orders ^b. 3.
The continen-
cie of Priests.
4. Adoration of
the Bl. Sacra. ^d.
5. Bigamus ex-
cluded frō holy
orders ^e. 6.
Priests when
they are made,
haue power to
offer. 7. The
sacrifice of the
altar ^g. 8. Christ
a mediator in
both natures ^b.

E.

The

*The 54. Treatise.*Item, in *Epist. ad Titum,**Urged**To prove*

1, That faith alone iustifieth not.

By *Coccinus*, tome 2. pag. ^a235. *The grounds of the old Religion and the new*, part 2. pag. 178. *Hard*, in confut. Apol. pag. 2. *Kellison* in his *Suruay*, pag. 36. *Weston* lib. 2. de triplici hominis officio. pag. 407.*The 55. Treatise.*Item in *Epist. ad Hebraos,**Urged**To prove*

1, The necessity of good works. 2, The Sacrament of the Altar. 3, The Sacrament of Penance.

By *Coccinus*, tome 2. pag. 96. ^a235. *The Rbemisists on the New testament*, pag. ^b208. ^c613. *Wald*, tome 2. pag. ^b48. ^c1013. *Heskins* in his *Parliament*, pag. ^b107. *Bellar*, tome 3. pag. ^b953. tome 4. ^a1201. *Gratianus*, pag. ^b1288. *M. Sentent.* pag. 250. *The Dowists on Gen.* pag. 58.*The 56. Treatise.*Item, *Epistola 82. ad Ecclesiam Vercellensem,**Censured*That it cannot bee *S. Ambroses*: for it mentioneth the Citie of Venice, which was begunne to bee built in anno 420. after *S. Ambrose* his death.*Urged**To prove*

1, Evangelicall counsels. 2, The Monkish life best. 3, Bisting merit. 4, Single life of priests. 5, Bigamists excluded from holy orders.

By *Coccinus*, tome 2. pag. ^a344. ^b358. ^c835. ^d943. *Bellar*, tome 1. ^a811. *Gratianus*, pag. 95. 126. *Baron*, tome 1. 408. tome 3. 323. To. 4. 264. 320. *Pierre Cotton*, tome 2. ^a967.*The 57. Treatise.*Item, *De fide Resurrectionis fragmentum,**Censured*

Censured.

We dare not, saith *Costerius*, say, that *Ambrose* was the father of this child: and yet it is

Vrged

As his, by *Coccinus*, tome 1. pag. 45. *Wald* tome 3. pag. 226. *Canis.* Catech. pag. 90.

The 58. Treatise.

Item, *De fide contra Arianos*,

Censured

By *Posseuin*, nor to bee his: for *Io. Costerius* hath dis-
proued it.

Vrged

By *Coccinus*, tome 1. pag. 9. 334. 649.

The 59. Treatise.

Item, *Epist. ad Demetriadem*,

Censured.

* Some, saith *Posseuin*, doe vtterlie reiect this Epistle from *S. Ambrose* works. It was written, in the iudge-
ment of *Cardinall Baronius*, by *Pelagius* the Heretick,
as it is most apparant, but hitherto it hath been diuulged
in *S. Ambrose* name.

Vrged

By the Author of the Ordinary Glosse, To. 6. pa. 1346.

Pierre Ceton, tome 2. pag. 857.

The 60. Treatise.

Item, *Liber unicus de Penitentia*,

Censured

* As found amongst *Ambrose* works in an ancient copy,
belonging to the *Librarie of Sorhan*, but it is not his.

E 2.

Vrged

*Ambrosii esse
vulgatum Partis
affirmare aut
negare Colte.
To. 3. pa. 42.*

To proue
1. Canonizing
of Saints law-
ful. 2. Inuoca-
tion of Saints.

To proue
1. The booke
of Baruch Au-
thenticall.

* Aliqui vt ali-
enissimam ab
Ambrosio reij-
ciunt. *Pos.* p. 68.
b *Pelagii* Episto-
la *Amb.* nomi-
ne hactenus le-
gitur fuisse constat.
Bar. To. 3. p. 38.

To proue
1. Free will.

* *Repetitur fuit
inter *Amb.* op-
era in vet. Exep.
M. f. Bibl. Sorbo-
nice. Cent. R6.
operu *Ambro.*
To. vlt. pa. 405.
d Non esse *Ambro.*
Pois. p. 70.*

To prove
1, Auricul. Cō-
fessio. 2, The
Sacrament of
Penance. 3,
That men may
satisfie for sinne

By *Harding*, in his Confutation of the Apologie,
pa. a 70. *Wald.* tome 2. pag. a 227. *Allen* in his power of
Priesthood, pag. b 121. *Weston*, lib. 2. de triplici homi-
nis officio, pag. f 254. *Bar.* tome 1. pag. 443.

The 61. Treatise.

Item, *Exhortatio ad penitentiam agendam*,

Censured

a Not to be written by him.

Proved

By *Coccinus*, tome 2. pag. a 789. b 815. *The. Lincoln*,
Sermon, 16. pag. 98.

The 62. Treatise.

Item, 2. *Orationes preparantes ad Missam*,

Censured

By *Erasmus* to be none of his.

Proved

The first of them by *Heskins* in his Parliament, pag.
a 89. a 306. a 315. *Allen* in his defence of Purgatorie,
pag. a 227. *Bar.* tome 4. pag. 321. *Coccinus*, tome 1. pa.
a 667. a 692. *Pierre Coton*, tome 1. b 85.
crifice for the dead a. 3, Prayer to the Virgin Marie.

To prove
1, The Bl. Vir-
gin to be our
Patronesse. 2,
Invocation
of Saints. 3,

The 63. Treatise.

The second; by *Coccinus*, tome 1. pag. a 298. b 489.

To. 2. c 943. *Allen* in his Defence of Purgatorie, pag.

d 107.

Single life of Priests. 4, Purgatorie d.

Item, the 3. 14. 31. 32. 47. 50. 56. 60. 61. 62. 66.
77. 78. 81. Sermons,

Censured

Part 1. *Rashardie of the false Fastners.*

29

Confured

To be rather *Maximus* the *Ambrose*; they agree word for word, as *Possenn* reporteth.

The 64. Treatise.

The third Sermon is

Priged

By *Nic. Sanders*, of the Lords Supper, pag. ^a 285.

The 65. Treatise.

The 14. Sermon, by *Walden*. To. 1. pag. 192.

The 66. Treatise.

The 31. Sermon, by *Coccinus*, To. 2. pag. ^a 496. *Pierre Coton*, tome 1. ^b 602.

The 67. Treatise.

The 32. Sermon, by *Baron*. To. 3. pag. 739.

The 68. Treatise.

The 47. Sermon, by the Author of the grounds of the old Religion and the New, part. 1. pa. ^a 115. *The Rhe-mists*, pag. ^a 46. *Bellarmino* Tome 1. pag. ^b 650. *Gratian*, pag. 190.

The 69. Treatise.

The 50. Sermon, by the Author of the Ordinarie *Glosse*, tome 4. pag. ^a 1783.

The 70. Treatise.

The 56. Sermon, by *Baron* tome 1. pag. 169.

The 71. Treatise.

The 60. Sermon, by *Gratian*, pag. 256.

^a *Ad verbi sunt in Sermonibus Maximi: et vero Maximi potius esse, quam Ambr. videtur. Possin Appar. pag. 68.*

To prone

1. Adoration of Christs bodie ^a.

To prone

1. Baptism. necessary to saluation ^a.
2. Traditions ^b.

To prone

1. Peter chiefe of the Apost. ^a.
2. Peter the Rocke ^b.

To prone

1. The story of Susanna Authentically ^a.

To prone

1. The signing of the Crosse ^a.

*The 72. Treatise.*The 61. Sermon, by *Gratian*, pag. 255.*The 73. Treatise.*The 62. Sermon, by *Bellarmino*, tome 2. pag. 1096.*To proue.*1. Peter rocke ^a *Pierre Coton*.
of the church^a.*The 74. Treatise.*The 66. Sermon, by *Bellarmino*, tome 2. pag. 1122.
Gratian, pag. 467.*The 75. Treatise.*The 77. Sermon, by *Bellarmino*, tome 2. pa. 1122.
Baronius, tome 4. p. 418.*The 76. Treatise.*The 78. Sermon, by *Bellar.* tome 2. pag. 1122.*The 77. Treatise.*The 82. Sermon, by *Baron.* tome 4. pag.^a 328.*To proue*
1. Fasting me-
ritorious^a.^a *Fix putatur*
esse Ambrosii.
Pols. in Appar.
pag. 68. *Bellar.*
lib. 2. cap. 15.
de bonis operi-
bus in particu-
lari.*The 78. Treatise.*

Item, the 34. Sermon, vpon the Lent fast.

*Censured*By ^a *Possenn* and *Bellar.* to be hardly his.*Vrged*Cōfidently by the *Rhemists* in the New Testament,
pag. a 10. *Gratian*, pag. 760. 1156. *Baron.* tome 1. pa.
a 515. *Bellar.* tome 1. pag. a 228. tome 4. pag. a 1425.
a 1465. a 1466. *Weston*, de triplici hominis officio, lib.
2. pag. b. 89.*To proue*
1. The Lent
Fast a 2. Fasting
meritorious b.*The 79. Treatise.*Item, *Tractatus ad Virginem lapsam*, 10087*Censu-*

Censured

^a To be doubtfull whether it be his or no.

Cited

By *Coccinus*, tome 2. pag. ^a 450. ^b 789. ^b 835. The *Rhemists*, pag. ^c 440. ^c 580. *Harding* in his confutation of the Apologie, pag. ^c 78. *Bellar.* tome 3. pag. ^d 1446. *Allen* in his Defence of Purgatorie, pag. ^c 13. ^d 50. *Canis.* Catech. pag. ^b 280. ^b 285. ^d 302. ^c 361. *Ric. Smithaus*, de operibus supererogationis, pag. ^c 29. *Bar. To.* 1. pag. 18. 478. 489. tome 4. 327.

^a *Dubitationes* sit *Ambr. Pol.* in Appar. p. 66.

To prove

1. The habits of Monks. ^a 2. The Sacram. of Penance. ^b 3. The vow of virginity. ^c 4. Satisfaction for sinne. ^d

The 80. Treatise.

Basilus mag. liued in the yeere 370. *Quaestiones cō-* *pendio explicatae,* *Basil. mag.*

Censured

By ^b *Possennin* out of ^c *Bellar.* as if it were not certainly knowne, whether they were written by him, or by one *Eustachius*, a man verie erroneous in manie points of doctrine.

^b *Haud certo cō-* *stat eas esse Ba-* *siliij mag. an po-* *tius Eustachij* *Sebasteni, cu-* *ius multi et gra-* *ues errores dam-* *nantur.* *Pol.* p. 192. ^c *Bell. To.* 4 pag. 111.

Vrged

By *Coccinus* tome 2. ^a 811. *Hardings* Confutation of the Apologie, pag. ^a 70. *Heskins* in his Parliament, pag. ^b 189. *Bellarmino*, tome 3. pa. ^a 1373. tome 4. ^c 1498. *Dormans* prooffe against Iewell, pag. ^b 73. *Allen* in his power of Priesthood, p. ^d 107. ^a 223. ^a 224. *Bristowes* Reply to Fulke, pag. ^c 212. *Canis.* Catc. pag. ^f 77. ^b 270. ^a 292. ^d 295. ^d 663. ^g 675. ^g 695. *Harding* in his dete-ction of Iewels lyes, pag. ^a 275. *Ferd. Vellofillus*, in *Ad-* *uertentijs*, pag. 75. *Baron.* tome 1. pag. 400. 443.

To prove

1. Aunc. cōf. ^a 2. Transubstā-*tia.* ^b 3. Almes-*deeda merito.* ^c 4. Penance law-*full.* ^d 5. The
vow of obed. ^e 6. Tradition. ^f 7. That a man
may fulfill the
Law. ^g 8. No-
thing priuate
in Monaste-
ries.

The 81. Treatise.

Grego. Nyssenus liued in the yeere 380. Hee wrote *Greg. Nyss.*

De

De differentia Essentia & suppositi,

^a *Tribuitur Nyss.*
fens. Poss. in
Appar. p. 591.

To prone
x. Three hypo-
stases in God *a*.

Censured

By ^a *Possenin*, to be attributed vnto him, but not his.

Vrged

By *Bellar.* tome 1. pag. *a* 379.

The 82. Treatise.

Item, *De hominis procreatione,*

Censured

Likewise *a* to goe vnder his name.

Vrged

By *Coccinus*, tome 1. pag. 5. tome 2. 26. *Bellar.* To. 2.
472. *Aqui.* 2^a. 22. pag. 151.

The 83. Treatise.

Item, *Lib. 8. de Philosophia,*

Censured

^b To be *Nemesius*, nor his; but falsely so accounted.

Vrged

As his, by *Bellar.* tome 4. pag. *a* 646. *a* 663. *a* 673.
a 674. *a* 725. *a* 729. *a* 740. *a* 839.

*The 84. Treatise.**Amphilo.*

^c *Prudentiorum*
omniū sententia
alterius — potius
quā Amphilo-
chy — esse puta-
tur. Bar. martyr.
Ian. 1. pa. 6.
^d *Aliqua illic*
habentur quā il-
li minus conue-
nire videtur. Ib.

Amphilochius lived in the yeere 390. Hee is said to
haue written, of the life of *S. Basile*: the booke is

Censured

^c In the iudgement of all the wiser sort, to be some bo-
dies else, hauing manie things ^d inconuenient, & false: so
that vnlesse the diligent Reader ^a bee verie warie & cir-
cumspect, he may happely be deceiued with falshood in
steed of truth. ^b Finally, proued to be a bastard Treatise,
and

and that it cannot in any sort be his upon whom it is fathered.

qui in his qua sint vera à falsis disquirere atque discernere valeat. Bar. To. 4. pag. 331. ^a Falso nomine fertur - nisi adeo sint perspicaces, ^b Spurius Amphiloichius - non posse esse illum sub cuius nomine circumfertur; Gdai quæ a suorum Annaliis parte nos docuit. Poss. in Appar. pag. 77.

Vrged

By *Coccus*, tome 2. pag. a 658. *Heskins* in his Parliament, pag. a 157. *Bellar.* tome 3. b 245. b 246. b 407. c 891. *Canis.* Catech. pag. b 203. d 258.

munio vnder one kind c. 4. Reservation of the Eucharist d.

To prove
1. The sacrifice of the Mass. a.
2. The sacram. of Confession. b.
3. The Communion.

The 85. Treatise.

Epiphanius liued in the yeere 390. His Epistle to *Iohn Epiphani.* Bishop of Constantinople,

Censured

By *Possuin* not to be his.

Vrged

By *Waldensis*, tome 2. pag. 7.

Poss. in Appar. pag. 445.

S. Hierom liued in the yeere 390. ^a The Commentaries on the Epistles going vnder his name, although in the verie front they beare *S. Hieroms* name, yet they neither haue his learning nor stile, by the iudgement of *Sixtus Senen.* *Possuin*, *Catharinus* and *Bellarmino.*

Quamquam in fronte præferant præfatiunculam Hier. - stylit a menduwerftu, et dogmatu disferimen ipsius non esse indicat. Six. Sen. l. 4. p. 247. c. Poss. p. 41.

The 86. Treatise.

His Commentaries on the Epistle to the Romans,

Vrged

By *Walden.* tome 1. pag. a 157. a 218. tome 2. b 25. *Bellarmino*, tome 1. pag. c 240. *Fenard. Dadraus, et Cu-eilly*, Addit. in Epist. ad Rom. per librum integrum. *M^r.* *Senten.* 304. *Baron.* tome 1. pag. 349.

To prove
1. That Peter was at Rome. a.
2. Faith alone iustificth not b.
3. The needs. of Traditione c.

F.

The

inimon of the

at 21 moriw not the

in canone in

Item, in Epist. ad Corinthios,

Item, in Epist. ad Corinthios,

Item, in Epist. ad Corinthios,

To prove

By Harding in his Reioynder pag. 107. Heskings, pa.

1. Faith alone

251. b 277. c 317. b 381. Walden. To. 1. 151. c 192.

in suff. ient to

211. f 233. b 253. b 493. tome 2. b 66. b 147. i 151.

situation a. 2.

211. f 233. b 253. b 493. tome 2. b 66. b 147. i 151.

Transubstanti-

211. f 233. b 253. b 493. tome 2. b 66. b 147. i 151.

monially. Tra-

211. f 233. b 253. b 493. tome 2. b 66. b 147. i 151.

ductions necessa-

211. f 233. b 253. b 493. tome 2. b 66. b 147. i 151.

rie. 4. Peter head of the Church.

211. f 233. b 253. b 493. tome 2. b 66. b 147. i 151.

the true church

211. f 233. b 253. b 493. tome 2. b 66. b 147. i 151.

one kind. 10.

211. f 233. b 253. b 493. tome 2. b 66. b 147. i 151.

The 88. Treatise.

Item in Epist. ad Galathas,

Item in Epist. ad Galathas,

Item in Epist. ad Galathas,

To prove

By Coccius, tome 1. pag. 666. b 819. tome 2. c 64.

1. The song of

235. c 300. f 620. The grounds of the old Religion and

the 3. children

of the New, part 1. pag. 113. part 2. 202. Bellar. tome

Authen. 2.

1. p. 681. tome 3. b 197. tome 4. b 798. i 801. k 1474.

Peter first foun-

Allens Defence of Purgatorie, pag. 267. Sanders of I-

der of the chur.

images in. prael. Janif. Catech. pa. 153. Will. Reynolds

of Rome. 3.

of M. W. reprehension, pa. 1336. A warne-word to the

Free will. 4.

waste-word, pag. 65. Ric. Smithens, de extremo Christi

Faith alone in-

Sacramento, pag. 28. Ford. Kellost. in Aduertent. pag.

sufficient. 5.

6. Baronius, tome 1. pag. 92. 266. cr seq. tome 2. 10.

Obseruation of

730. Tome 5. 98. Aquinas 2. 2x. pag. 25. Baronius,

fasts. 6.

tome 6. pag. 49. The Dowison Levit. pa. 293. Pierre

Transubstanti-

Coton, tome N. 359. tome 2. b 818. c 858.

g. Peter the

10. Certaine fasts

rocke of the

11. The Bible in Hebrew corrupted. 12. Reliques to be worshipped.

Church. 8.

13. Sacrificing Priests. 14. Lying sometimes lawfull.

The effect of

15. The Bible in Hebrew corrupted. 16. Reliques to be worshipped.

the Sacram. ex-

17. The Bible in Hebrew corrupted. 18. Reliques to be worshipped.

opere opera-

19. The Bible in Hebrew corrupted. 20. Reliques to be worshipped.

to. 9.

21. The Bible in Hebrew corrupted. 22. Reliques to be worshipped.

That

23. The Bible in Hebrew corrupted. 24. Reliques to be worshipped.

without faith,

25. The Bible in Hebrew corrupted. 26. Reliques to be worshipped.

by speciall grace,

27. The Bible in Hebrew corrupted. 28. Reliques to be worshipped.

a man may doe

29. The Bible in Hebrew corrupted. 30. Reliques to be worshipped.

some morall good.

31. The Bible in Hebrew corrupted. 32. Reliques to be worshipped.

10. Certaine fasts

33. The Bible in Hebrew corrupted. 34. Reliques to be worshipped.

to be obserued.

35. The Bible in Hebrew corrupted. 36. Reliques to be worshipped.

11. The Bible in Hebrew corrupted.

37. The Bible in Hebrew corrupted. 38. Reliques to be worshipped.

12. Reliques to be worshipped.

39. The Bible in Hebrew corrupted. 40. Reliques to be worshipped.

13. Sacrificing Priests.

41. The Bible in Hebrew corrupted. 42. Reliques to be worshipped.

14. Lying sometimes lawfull.

43. The Bible in Hebrew corrupted. 44. Reliques to be worshipped.

The 89. Treatise.

Item in Epist. ad Ephesios,

Item in Epist. ad Ephesios,

Item in Epist. ad Ephesios,

By

By

By

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By

By *Cecilius*, tome 1. pag. ^a 345. The *Rhemists*, pag. *To proue*
^b 471. *Wald.* tome 3. ^c 57. *Bellar.* tome 2. ^d 585. *To.* 3. 1. The cele-
^e 235. ^f 620. ^g 1687. tome 4. ^h 972. *Canis.* Catech. pag. 1. The cele-
 19. 400. *Nic. Saunders* of the Supper of our Lord, pag. 1. The cele-
^f 102. *Ferd. Vellofill.* in *Aduertent.* pag. 92. 178. *Gran-* 1. The cele-
anus, pag. 103. 132. *Mr. Senten.* pag. 140. 308. *Baron.* 1. The cele-
 tome 1. pag. 176. 447. tome 2. 184. 649. *Aquinas*, 1. The cele-
 2^a. 22. pag. 173. 287. *Pierre Cotton*, *To.* ^a 108. ^b 534. 1. The cele-
 may without Parents consent enter into a Religious house ^c. 1. The cele-
 6, Transubstantiation ^d. 7, Faith alone iustificeth not ^e. 8, Difficultie of Scripture ^f. 1. The cele-

The 90. Treatise.

Item in *Epist. ad Philippenses*,*Vrged*By *Walden.* tome 1. pag. 367.

The 91. Treatise.

Item, in *Epist. ad Colossenses*,*Vrged*By *Walden.* tome 3. pag. 41. *Ferd. Vellofill.* in *Aduert-*
ent. pag. 107.

The 92. Treatise.

Item, in *Epist. ad Thessalonicenses*,*Vrged*By *Walden.* tome 1. pag. ^a 507. *Harding* in his *Dete-*
ction, pag. 326.

The 93. Treatise.

In *Epist. ad Timotheum*,*Vrged*By *Walden.* tome 1. pag. ^a 291. 362. ^b 456. tome 2.
^b 213. tome 3. ^b 122. ^c 163.

F 2.

The

To proue
 1, Voluntarie
 pouertie law-
 full ^a.

To proue
 1, The Pope
 aboute Prin-
 ces. 2, The
 vow of conti-
 nency ^b. 3, Vo-
 lunt. pouerty ^c.

The 94. Treatise.

In Epist. ad Titum,

Vrged

To proue

1, Transubstantiation^a. 2, The orders of the Church^b. 3, Single life of Priests^c. 4, The Pope iudge of all controuersies^d. 5, Bigamy in Priests vnlawful^e. 6, Priuate Masses^f.

By *Coccinus*, tome 2.^a 620. ^b 918. ^c 945. The *Rhemists*, pag. ^a 116. *Wald.* tome 1. pag. ^a 143. To. 2. ^d 144. *Bellar.* tome 1. ^b 236. tome 2. ^b 318. ^d 335. ^e 375. To. 3. ^a 463. ^a 464. ^a 469. ^a 620. ^c 1048. ^f 1075. *Canis.* Catech. pag. ^a 251. ^e 367. *Ferd. Vellozill.* in *Aduerr.* pag. ^e 196. *Gratianus*, pag. 92. 134. *Bar.* tome 1. pag. 40. 64. tome 2. 355. *Aquinas*, 2^a. 2^a. pag. 77. *Pierre Coston*, tome 2. ^a 1229.

The 95. Treatise.

Item in Epist. ad Philemonem,

Vrged

To proue

1, Virginitic one of the Euangel. coulaies^a. 2, Free will^b. 3, Euangelicall counsels^c.

By *Coccinus*, tome 2. pag. ^a 401. *Canis.* Catech. pag. ^a 681. *Baron.* tome 1. pag. 603. *Wald.* tome 1. pag. 72. tome 3. pag. ^c 2. 4.

The 96. Treatise.

Item, in Epist. ad Hebraeos,

Vrged

To proue

2, The placing of Images in Churches^a.

By *Walden.* tome 3. pag. ^a 288.

The 97. Treatise.

Commentaries in Iob,

Censured

^a Supposititious, exilimatur. Six. Sen. L. 4. p. 246. ^b 1b. ^c Bede *Præbys.* Angli *fuernit. Com.* in *Iob.* Pofs. in *Appar.* pag. 41.

^a To be supposititious. ^b *Sixt. Senen.* doth probably ghesse that *Bede* wrote it. ^c *Possenin* flatly affirmes it.

Vrged

To proue

2, Transubstantiation^a.

By *Nic. Saunders*, of the Supper of our Lord, pag. ^a 219.

The.

The 98. Treatise.

Lib. 3. Commentar. in Prouerbia,

Censured.

By ^d *Sixt. Sen.* not to belong vnto S. Hierom, as well for the difference of the stile, as also for the frequent citation of *Gregorie* and *Austen*; and in *Posseni*s iudgement, it is apparent that they were written by *Bede*.

simel citantur Greg. et Augu. *Sixt. Sen.* lib. 4. pag. 246. ^a *Beda* fuisse tique.

Poss. in Appa. pag. 41.

Vrged

By *Coccius*, tome 2. pag. ^a 802.

To prone

1, Penance
Lawfull.

The 99. Treatise.

Commentarij in Psalmos,

Censured

^b There be many tokens to proue them to be none of his: but some think they were his; but by some cōseining companion, whose name is not knowne, corrupted with an innumerable sort of tales, and fabulous, or rather foolish reports.

^b *Multa indicia significat nō esse Hier. — Sūs qui existiment Com. esse Hier. sed ab incerto impostore nenijs nugisque immutatis contaminatos.*
Sixt. Sen. lib. 4. pag. 246.

Vrged

By *Coccius*, tome 1. pag. ^a 169. 192. ^b 241.

To prone

^c 265. tome 2. ^d 330. The *Rhemists* on the New Testament, pag. ^e 138. *Harding* in his Reioynder to *Iewell*, pa. ^e 155. ^e 157. ^e 196. ^e 198. ^e 202. ^f 204. ^e 218. ^e 235. *Heskins* in his Parliament, pa. ^e 73. ^f 366. *Wald.* tome 1. pag. 4. ^g 548. To. 3. ^h 282. ⁱ 287. ⁱ 291. *Bell.* tome 4. ^e 322. ^k 1067. *Dormans* poofe against *Iewell*, pag. ^l 32. *Will. Reynolds* Refutar. of M. W. reprehension, pa. ^m 488. *Nic. Sanders* of the Supper of our Lord, pag. ^e 286. ⁿ 289. *Glossa ordinaria* tome 4. pag. 79. & To. 3. per

1. Limbus Patrum. 2. The ordinary vse of the Crofs. 3. The Vir. Marie without sin. 4. Almedeides merito. d. 5. The sacrifice of the Mals. 6. Transubstant. f. 7. Voluntary poverty lawfull. 8. Worshipping of Images. 9. Worshipping of the Crofs. 10. Inherent iustice. 11. That the Prince may not intermeddle in matters of religion. 12. The three Kings of Coleyn. 13. The body of Christ to be adored in the Mals. n.

F. 3.

vniuer-

vniuersum librum. *Ferd. Vellofill.* pag. 41. 152. *Gratianus*, pag. 282. *M^r. Senten.* pag. 192. 333. *Pierre Coton*, tome 1. c 69.

The 100. Treatise.

^a Nihil habetur
quod Hieroni-
mianū ingenium
spiret, nec vere-
or affirmare —
Auctoremuisse
Rabanū. *Sixt.*
Sen. lib. 4. pa.
247.

Commentationes Threnorum,
Censured

By ^a *Sixt. Senens.* to haue no touch of that spirit & life, which was in *Hieroms* works; neither is hee afraid to name the Author.

Vrged

To prone
1, Penance
lawfull a.

By *Coccinus*, tome 2. pa. a 802. *Bellar.* tome 4. p. 528. *Gratian*, pag. 161.

The 101. Treatise.

Commentarij in Marcum,

Censured

^b Magis abhor-
rent a solo Hier.
quā ignis ab a-
qua. Sunt homi-
nū qui non mul-
tū Latine, mi-
nus etiam Græce
& Hebraice no-
uerit. *Sext. Sen.*
li. 4. pag. 247.

^b To bee as contrarie to his stile and manner of vvriting, as fire is contrarie to water: the Author was but a bad Latinist, and a worse Græcian or Hebrew, as writeth *Sixtus Senensis.*

Vrged

To prone
1. The ming-
ling of water
with wine in
the Eucharist a.
2. The Ch. of
Rome the true
church b. 3. Pe-
nance lawfull c.

By *Coccinus*, tome 2. pag. a 752. *Walden.* tome 1. pag. b 274. tome 3. a 67. 83. c 131. *M^r. Sent.* 246. *Fenard.* *Dadra. et Cueilly*, tome 5. in *Marcum*, per vniuersum Li-
brum.

The 102. Treatise.

Sermo de Assumptione,

Censured

^a Hier. siue qui-
cūq; fuit auctor.
Bell. To. 4. pag.
448. ^b Extat in
teropera eius: vel

^a Diuerslie. By *Bellarmino* thought to be his, or some one in time nothing ^b inferiour vnto him; *Sophronius*,
or

on some such. Cardinal ^c*Baronius*, crossing the iudge-
ment of Cardinall *Bellarmino*, appeals vnto the iudge-
ment of the learned, whether vpon consideration of the
^dpalpable impostures, and egregious lyes found in it, it
is likely to be S. *Hieroms*, or *Sophronius* either: ^e nay, he
dooth assure vs, it can bee none of theirs, be it whose it
will.

371. ^dEgregie mentitur — manifesta hominis impostura. Bar. marty. Aug. 15. pag. 360. ^eNew-
trium esse puto: quin potius potius constat alicuius esse auctoris qui vixit circa, vel post tempora Conc.
Ephesini et Chalced. 1b.

ipss Hier. vel eius
aqual: Sophro-
nis impostura 26.
pag. 1115.
^e Eum non no-
non esse Hier. sed
nec Sophronii —
iudicium auct: si
etuditoru apper-
lo, Bar. To. 1. p.

Proged

By the *Rhemists* in their Annot. on the New Testa-
ment, pag. ^a 507. *Bellar.* tome 2. pag. ^b 448. *Aquinas*,
parte 3. pag. 57. 61. *Walden.* tome 3. ^a pag. 240. *Pierre*
Coton, tome 1. pag. ^a 67. ^a 89. To. 2. ^a 807.

To proue

1. The Absu-
tion of our Li-
die^a. 2. Cour-
tels of perfe-
ction^b.

The 103. Treatise.

Tractatus de filio Prodigio,

Censured

^fVpon certaine knowledge not to bee S. *Hieroms*. It
is placed by ^gthe Printers amongst Saint *Chrysostoms*
works: but it is not his neither, but some ynkowne An-
thors.

Exged

By *Ferd. Vellofillus* in aduertent. pag. 166. *Gratian*
pag. 132. *M^r. Senten.* pag. 131. 169. *Aquin.* 2^a. 2^a. pa.
287. *Walden.* Tome 3. pag. ^a 129. *Bellar.* Tome 3. pag.
^b 1048. To. 4. ^c 846.

^f Lique non esse
Hier. Sixt. Sen.
li. 4. pa. 247.
^g Ipsum omnes
Typographi in-
ter homilia 10.
Chrysost. excu-
derunt, quanquā
noque *Chry^{ost}*.
sit, sed incerti
Auctori. Id. ib.

To proue

1. Penance
lawful^a. 2. The
Male a propiti-
atory sacrifice^b.
3. Free will^c.

The 104. Treatise.

Regula Monacharum,

Censured

By

By *Marianus Victor*, to be nothing so learned as other
Vide Mar. Vi- Treatises which goe vnder his name; and therefore is
Acot. in pref. ad placed in the third rowe of Treatises ascribed vnto Saint
To. 9. *Hierome.*

To prone
 1, The three
 Kings of Col.

Vrged
 By *Harding* in his Detection, pag. 58. *Fellofill. in ad-*
vertentijs, pag. 113. *Bar. tome 1. pag. 53.*

The 105. Treatise.

Epist. ad Chromatium et Heliodorum,

Censured

Not to be his.

Vrged

By *Walden. tome 3. pag. 76.*

The 106. Treatise.

Symboli explanatio ad Damasum,

Censured

Hier. To. 9.

To be none of his.

Vrged

To prone
 1, That the Sacrament of the Altar doth confer grace ex opere operato.
 2, Tradition b.
 3, The Pope iudge of controversies.
 4, That a man may fulfil the law d.

By *Coccinus*, tome 1. pag. a 637. By the Author of the
grounds of the old Religion and the new, part. 1. pa. b 66.
Canis. Catech. pag. b 44. b 162. Gratianus, pag. c 922.
Ar. Sent. pag. 61. 199. Aquinas, 2^a. 2^a. pag. 24. 86.
Pierre Cotton, tome 2. d 802.

The 107. Treatise.

Explanatio fidei ad Cyrillum, is

Censured

Likewise to be falsely ascribed vnto him.

Vrged

By the *Ar. of the Sentences*, pag. 28.

Saint

The 108. Treatise.

Saint *Augustine* liued in the yeere 400. The booke *S. August.*
De 12. Abusuum generibus, is

Censured

Not to be his, by the Diuines of a Louan. Wondred
 by *Erasmus* that any man should haue the boldnesse to
 father it vpon Saint *Augustine*, beeing written by some
 honest Lay man.

Virged

By *Walden*, tome 3. pa. 144. *Vellofill*. in Aduerten-
 tijs, pa. 505. as *Cyprians* or *Augustines* by the *Ordinarie*
Glosse, tome 6. pag. 40. being in truth neither. It is found
 in *Hugo de S. Victore* his name.

a Non est Aug.
 Louan.

b Demiror qua
fronto quispiam
hoc opus putarit
tribuendum Aug.
videtur esse boni
cuiuspiā laici. E
raf. To. 9. p. 563

To prone
 1, The vow of
 obedience.
 2 *Ecloga Oro-*
nio — Can. p.
97. 120. 127.

The 109. Treatise.

Sermones de Assumptione,

Censured

Not to be his by the *Louan*; to haue no kin or affi-
 nitie with *S. Augustine*. By *Erasmus*, to be some others
 worke, and therefore reiected by the Schoole of *Louan*.
am potius quā Aug. Schola Louaniensis in Appendice collocauit. Bar. Martyrol.

Virged

By the *Rhemists* on the New Testament, pag. 507.
Canisf. Catech. pag. 57. Aquinas, part 3. pag. 54.

b Non est Aug.
 Louan. *c Ne pi-*
lum quidā habet
Aug. Eras. To.
9. pa. 618. d Vt
aliterum cuiuspi-
Aug. 15. p. 360.

To prone
 1, The feast of
 the Assump. a.

The 110. Treatise.

De Amicitia,

Censured

By *Erasmus* and *Angelus Roccha* for a weake worke,
 written without any strength or substance: beeing nei-
 ther his, nor written in his stile, as *Possenn* sheweth vs.

Virged

By *Fenard. Dadraus*, & *Cucilly*, in Addit. ad *Glossam*,
 G. tome

c Libellus est in-
fans, et absque
neruio. Eras. et
Ang. Roccha.
pag. 34. d Non
videtur Aug. nec
scilicet phrasim e-
ius. Poss. in Ap-
par. pag. 158.

rome 2. pag. 688. rome 3. pag. 2005. 2006. 2121.

The 111. Treatise.

De Altercatione Ecclesia & Synagoga,

Censured

* For a neat booke, vvritten by some Courtier or Lawyer; fauouring nothing of his phrase, ^b nor hauing testimonie from any good Writer.

^a Libellus ele-
gans, sed qui ni-
hil habet phras-
is Augustiniani-
ae videtur Au-
dax aut inueter-
satus qui piam

suiffe. Erasim. To. 6. ^b Nec ab aliquo bono Authore habet testimonium. Louan. Ang. Roccha. pag. 33. The Author liued about the yeere of our Lord, 900.

Virged

By Coccius, rome 2. ^a 501.

To prone

1. No saluation without Bapt.^a

The 112. Treatise.

De Antichristo,

Censured

* It is ascribed comonly vnto *Rabanus*: not impro-
bable, saith *Possessin*. ^d *Rupertus* alleageth it in his name.
And ^c *Bellarmino* acknowledgeth it to be *Rabanus*.

* Hic liber à nō-
nullis tribuitur
Rabano Mau-
ro, nec improba-
biliter. Poss. in
Appar. pa. 159.
^d Tr. ipsum esse
Rabanum agnoscit
Rupertus à quo
allegatur. Lo-
uan. ^c Rabani,
non Aug. Bell.
de Pōt. Rom.
li. 3. ca. 12. Eras.
To. 9.

Alleaged

By Coccius, rome 2. pag. 1143.

The 113. Treatise.

In Apocalypsim,

Censured

* Not to be Saint *Augustins*, both by *Bellarmin* & *E-
rasmus*. * It seems that some Student had gathered a few
notes to this purpose, which were afterwards digested
into Homilies, by patching together a sorry beginning
and ending.

* Non est Aug.
Bell. To. 1. pa.
1658. Erasim.
^b Videtur anno-
tationum a stu-
dio quopiam col-
lecta, quas ali-
quis veteris in-
lib. 4. p. 211a

Homilias, assutis in initio ac fine verbis aliquot frigidis, Louan. Sixt. Senensis,

Alleaged

Alleged 1. pag. 89. 168. 170 & 171. 172.
By Walden. tome 3. pag. 89. 168. 170 & 171. 172.

To prove
1. The scripture not to be
read of all.

The 114. Treatise.

De Anima et Spiritu,

Censured.

This Treatise is deemed not to be Saint *Augustins*.
Trithemius thinks it is *Hugo de S. Victore*. The *Lothians*
confesse it to be the worke of some far later Writer.

By Walden. tome 1. pag. 101. 112. 116. *Weston*, li.
1. de triplici officio, pag. 12. 98. *M^r. Sentent.* pag. 122.
Baron. tome 4. pag. 399. *Glossa ordinaria*. Tome 6.
pag. 438.

*His liber cons-
tanti esse Aug.
Trithe. Abbas
Hugonis de S.
Vict. librum esse
autumat. Non
est Aug. sed co-
mposita multo re-
centioris. Lo-
thian. tome 3.*

The 115. Treatise.

De bono Viduitatis,

Censured.

The facilitie & candor of the stile, in *Erasmus* iudge-
ment proclaimes it to be none of *S. Augustins*. It is pro-
bable to be *Julians*. Somethings seeme to bee corrected
about free will. The Title is farre different from his won-
ted manner.

Alleged

By the *Ordinarie Glosse*, tome 8. pag. 246. 256. *Gra-
tian*, pag. 96. 1006. 624. *Baron*. tome 5. pag. 357.
Rhemists, pag. 440. 579. 581. 582. *Hard. Conf.*
Apol. 174. *Wald.* tome 1. 456. *Bellar.* To. 2. 338. To.
3. 177. *Allen*s defence of Purgatorie, pag. 13. *Dor-
mans* prooffe against *Iewell*, pag. 137. *Bristowes* Replie
to *Fulke*, pa. 179. 180. *Canis.* Catec. pa. 360. 365.
*Harding*s Detection of Lewd lyes, pag. 278. *Torrens.*

To prove
1. The vow of
contingencie.
2. Falling from
vowed chastitie
worke the adul-
terie. 3. Free
wills.

Confess. Aug. pag. ^c 109. ^b 289. ^b 290. 291. ^a 293.
^a 294. ^b 298. ^c 1. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

The 116. Treatise.

De cognitione vera vita,

Censured.

^a It is manifest both by the stile, & other circumstances, to be none of his. ^b It resembleth some *Ioninian*, or one that had a fit of an Ague; ^c but is indeed an exercise of some novice in Divinitie, a Monke, that would faine shew what he could doe.

Virged.

By *Coccine*, tome 2. pag. 1099. *Rie. Smith*, de lib. Arbitrio, pag. ^a 53. *Torrensis* confess. Aug. pag. 2. *Vellafill*, in Aduertentijs, pag. ^c 506. ^b 509.

The 117. Treatise.

Sermo de Cataphysma,

Censured.

^a To haue no shew as if it were his.

Alleged.

By *Walden*, tome 2. pag. 8. To. 3. pag. ^a 91. 92.

The 118. Treatise.

De contemptu Mundi,

Censured.

By the ^a *Lonan*, notto be Saint *Augustine* in no sort; and yet the honest lad would faine haue had it passe current for his; but what should wee doe with such vnlearned royes?

Virged.

By *Torrensis*, confess. Aug. pag. ^a 324. *Vellafill*, in Aduer-

^a Non esse Aug.
 filium & alia
 quædam sicut ma-
 nifestis, Louan.
^b Aug. refert
 Iovinianum quæ-
 piam, vel febrici-
 tationem patius.
^c Apparet esse
 primum sicut
 Monachi pyro-
 nis Theologi, E-
 rasim.

To proue.

1, Faith alone
 insufficient.
 2, Apparitions
 of the dead.
 3, That the
 Angels knowe
 all things.

^a Nihil habet
 Aug. Eras. To. 9.

To proue.

1, The Chris-
 me in Baptis.

^a Non est Aug.
 Louan. To. 9.
 Quæ nihil pro-
 fus habet Aug.
 tamen qui sancti
 haberi Aug. vo-
 luit. — Eamus et
 his inductis na-
 mique tribuamus
 Aug. Erasim.

To proue.

1, The shaming
 of Priests.

Aduertentij, pag. 510.

The 119. Treatise.

De Confessione vitiorum & virtutum,

Censured.

To be more tolerable then the rest, but yet to come short of Saint *Augustine*. It is fathered vpon *Leo*, but vniuſtie. Vpon *Greg.* for the ſtile ſake. Some aſcribe it vnto Saint *Ambroſe*. And it ſeemes, that either he was a Millaner that wrote this Treatiſe, or that he compiled it at Millan.

Alleged.

By *Walden*. tome 3. pag. 11. *Gratian*, pag. 827. *Fenard, Dadraw, et Cueilly*, tome 4. pag. 134:

The 120. Treatise.

De Continentia,

Censured.

The booke is a godly and learned booke, but the ſtile ſhewes it to be none of *S. Auguſtines*. *Erasmus*, & *manic* more doe iudge it to be *Hugo de S. Victore* his booke.

Prge.

By the *Rhemijſſ* on the New Teſtament, pag. 440. *Bellar.* tome 1. 1044. tome 4. 383. 387. *Gloſſa ordinaris*, Tome 6. 1312. *Pierre Coten*, To. 2. 876...

The 121. Treatise.

De quarta feria, ſine de cultura agri Dominici,

Censured.

By *Erasmus* to be none of his.

G 3.

Prge.

Ceteris ſauis, ſed nihil habens Auguſt. Eraſm. Tribuitur Leo- ni, ſed nec eius eſt. Louan.

Sunt qui Greg. hanc librum ad- ſcribant, tanquā ſuum Gregor. redolentem aliq. verò ipſi Ambroſi tribuunt, Aug. Roccha. Fide- tur — fuiſſe me- diolanenſis, vel ceru Mediolani ſcripſiſſe. Poſt. in Appa. p. 159.

Libellus pius, nec indeſtus. Aug. non eſſe, poraſti arguit. Eraſm. Mihi vi- detur Hug. de S. Victore, Eraſ. A nūnullu cre- ditur Hug. Vill. Ang. Roc. p. 47.

To proue 1. The vow of chaſtitye. 2. That concupit. is no ſinne.

Non eſt Aug. Eraſm. To. 9.

To prove.
1. Lent fast to
be observed.

By Torrensis, confels. Augu. pag. 276. 279. Fe-
nard. Dadr. et Cueilly, tome 6. pag. 1323.

The 122. Treatise.

Concio ad Catechumenos.

Censured

^a Aug. non esse
videtur, lo. a
Luanio. Pol.
in Appar. pag.
189.

By ^d lo. a Louanio, to be none of his.

Urged

By Aquinas, summa. part. II pag. 181.

The 123. Treatise.

De diligendo Deo,

Censured

^a Phrasi. pluri-
mi discrepat ab
Augustiniana.
Luan. Eras.

By ^a the Louans and Erasmus, to differ in phrase from
Saint Augustine.

Urged

By Vellofillus in Aduertent, pag. 501. Fenard. Dadr.
et Cueilly, tome 4. pag. 1765.

The 124. Treatise.

Epistola 16. Augu. ad Bonifacium, et Bonif. ad Aug.

Censured

^b Non videtur
Aug. — non ta-
men est evidens.
Pol. ex Card.
Bellar. pa. 156.

^c Simpliciter co-
ficta sunt. Eras.

^d Multum discre-
pant à verba ex
stilo S. Augu-
rnde docti pleri-
que censent eas
exercendi, sicut
gratia confitetur
esse Louan.

It seemeth ^b in Possenins judgement (following hecr-
in Cardinall Bellarmine) that these Epistles were neuer
written by them: but there is no evidence to conuince
them, say they. ^c Erasmus saith they are absolutely fain-
ned. And the Diuines of Louan are driuen to confesse,
for diuers respects, that most of the learned doe thinke
them to be counterfeit stufte; made for exercise onely.

Urged

By Cardinall Baronius, tome 5. pag. 482.

The

The 125. Treatise.

Epist. 38. Lato.

Censured

a By Erasmus to bee no simple or vnlearned Epistle, but verie farre differing from S. Aug. stile.

Vrged

By Walden. tome 1. pag. a 514. Bellarmine, Tome 2. pag. b 584.

a Est quidem et erudita nec infans Epistola: iterum plurimum dissimilis à phrasibus Aug. Erasmi.

To proue

1, Voluntarie pouertie a. 2, That children may enter into a Religious house without their Parents consents b.

b Videtur eiusdem cuius est 38. Erasmi.

The 126. Treatise.

Epist. 45. Armentario & Paulina,

Censured

By the same Author in the like manner: & hee thinks that one man had the making of both these Epistles.

Alleged

By Torrens. Confess. Aug. p. a 289. a 292. M^r. Sent. pag. 365. Aquinas, 2^a. 2^a. pag. 165.

To proue

1, The vow of chastitie a.

The 127. Treatise.

Epist. 111. ad Bonifacium, Com.

Censured

a To haue nothing of Saint Augustine: some pietie it hath, but little learning, or rather none at all.

c Non solus nihil habet Augustini: hominis videtur p^{er} p^{er}. sed prorsus illiterati. Erasmi.

Vrged

By Walden. tome 3. pag. 298.

The 128. Treatise.

De Ecclesiasticis dogmatibus,

Censured

a This Treatise hath gone vnder the name of Tertullian: but it is neither Tertullians nor S. Augustines.

a Ferebatur inter opera Tertulliani, quia quidam nec illius est, nec Aug. videtur. Erasmi.

Eras-

^b Partim ex huius operibus collectus, partim ex Decretis Synodorum. Id.

^c Vultus esse Gennadij. Bell.

Erasmus thinks it to be a made *b* booke, out of *S. Aug.* vworks, and the Decrees. *c* *Bellarmino* attributes it vnto *Gennadius*. Whole-soeuer it is, ^d it is no Catholick Writers.

Tome 2. 139. & Tome 3. 1485. &c. ^d Non est Catholici scriptor. Louan.

To prove
1, Auricular confession a. 2, Bigamists excluded from holy orders b. 3, The Churches exorcismes c. 4, The mingling of wine & water d. 5, Free-wille e. 6, Penance lawfull f. 7, Fasting meritorious g. 8, Worshipping of reliques h.

^a Patet Auct. non solum impostor sed & haereticum fuisse. Pels. in App. p. 156. Bell. ib.

To prove
1, Apparitions of the dead a.

^b Hier. adscribitur sub tit. de membris domini. Ang. Roccha, p. 44. ^c Partim ex opere quoddam Hier. — partim ex scriptis Aug. si-
li facilitas magis refert Hug. P. Florinū quam Aug. Erasim.

Vrged
By the *Rhemists* on the New Testament, pag. a 453. b 570. c 576. *Harding* 1. Reioynder, pag. d 140. *Wald.* tome 1. pag. e 118. tome 3. d 67. *Tho. Lincoln*, Ser. 4. pa. 18. *Will. Reynolds* refutat. of M. W. reprehension. pag. c 505. *Torrens*. confess. Aug. pag. e 175. d 198. b 211. f 219. f 221. g 280. g 287. h 321. *Ferd. Vellofill*. in Aduert. pag. 330. 334. 356. *Gratianus*, pag. 1274. *M^r*. *Sentent.* 154. 217. *Aquinas*, part. 1. 134. part. 3. 141.

The 129. Treatise.

Epistola Aug. ad Cyrillum, et Cyrilli ad Aug.

Censured

^a To be written by one that was not onely a cunning Impostor, but a flat Hæretick: and the Epistles are said ^{*} to be full fraught with errors, & as full of lyes as may be.

^{*} Plene erroribus & conferta mendacijs. Bar. Martyrol. Sept. 30. pag. 435.

Vrged

By *Vellofillus*, in Aduertentrijs Theolog. pag. a 339.

The 130. Treatise.

De essentia Diuinitatis,

Censured

^b To be *S. Hieroms* vnder another Title. ^c It is partlie framed out of a Booke of Saint *Hieroms*, *De membris Domini*: and partlie out of *S. Augustine*. By the smoothness of the stile it should be *Hugo de S. Victore*. But it is a book containi-

Part I. *Bastards of the false Fathers.*

49

^d containing the two first chapters of a Treatise made by *Eucherius, De formulis spiritualis intelligentia.*

Alleged

By *Torrensis*, Confess. Aug. pag. 10.

The 131. Treatise.

Tract. de Epicureis & Stoicis,
Censured

By ^e *Bellarmino*, as if it were not knowne vvhose it were: but hee thinks it not *S. Augustins.* ^f *Erasmus* doth not denie it to be a good Treatise; but hauing as little as may be of his.

Yrged

By *Canis.* Carec. pag. ^a 830.

The 132. Treatise.

Liber contra Fulgentium Donatistam,
Censured

^a To bee verie doubtfull whether it be his or not, hauing no sufficient testimonie from any good Writer.

Here graui. Bellar. vtrefert Poss. in

Yrged

By *Parsons* in his Review of 10. publique disput. pa.
^a 228. *Torrens.* confess. Aug. pag. ^a 187.

The 133. Treatise.

Contra Felicianum Arianum,
Censured

^b There is no probability why we should thinke it to bee *S. August.* Surely some learned man compiled it, for an exercise of his wit.

H.

Alleged

^d *Liber non est Aug. sed 2. prima capita libri quem S. Eucherius Lugd. Episcopus scripsit De formulis spiritualis intelligentia. Louan.*

^e *Non videtur Aug. tamen res est incerta. Bell. apud Poss. pag. 159. ^f Nō omnino malus, sed nihil aut quā minimum habens Aug. Eras.*

To prone
1. The doctrine of merits.

^a *Incertum est, an sit Aug. cum non habens aliquod testimonium, ab aliquo Aug. Appa. pag. 159.*

To prone
1. That the wicked cate the body of Christ.

^b *Non est probabile — esse Aug. — Eruditus aliqui exercendi ingenij gratia sicut Dialogi. Eras.*

Alleged

By *Walden*. tome 1. pag. 5. 133. 212. *Bristow* in his Reply to Fulke, pag. 262. *Torrens*. confels. Aug. pag. 25. 30. *M^r. Sentent.* pag. 255. 257. *Aquinas*, part. 3. p. 71.

The 134. Treatise.

Liber Hypnagogicon,

Censured

^a Non censetur.

Aug. qui Tit.

gracos suis libris

indere nō solet —

Aug. Roc. pag.

46. ^b Nec filius

per omnia con-

gruis. Id. ib.

^c Clamorū plus

habes, solida ar-

gumentationis

minis. Erasim.

^d Fidetur, fuisse

quispiam qui qua-

rum contrahere. Id.

^a To be none of Saint *Augustins* works, which gaue no Greeke titles to his bookes. ^b The stile is some-what different from his. The manner of handling also followed with ^c more heat then soundness of argument. *Eras-*
mus thinketh, that it ^d is collected out of all *S. Augustins* works against the Pelagians. ^e *Bellarmino* concludes, that as the books are learned and godly, so they are not Saint *Augustines*.

^d Fidetur, fuisse quispiam qui quaesitum ab Aug. disserta sunt contra Pelagianos studuerit in vnum contrahere. Id. ^e Lib. vi eruditi et Catholicis sunt, ita Aug. nō sunt. Bell. ut refert. Pol. p. 189.

To proue

1. Free will a.

2. Euangelicall

counsels b. 3.

That a mā may

fall frō grace c.

Prged

By *Hard*. Confut. of the Apol. pag. 119. *Wald*. tome 1. pag. 470. 488. 494. 95. b 471. *Bellar*. tome 4. p. 14. *Ganif*. Catech. pag. 775. 4786. c 820. *Ric. Smitham*, de lib. Arbitrio, pag. 416. *Hier. Torrens*, confels. Aug. pa. 105. 4106. 4109. *Aquin*. 1^a. 2^a. pa. 206. 207. *M^r. Senten.* 200. The *Dowists* on Gen. p. 66.

¹ Est incerti Au-
stori, Louan.

² Ex hunc pini.

quispiam & oti-

osus, conseruauit. Eras.

³ A nō-

nulli S. Bernar-

do. adscribitur.

Aug. Roccha.

The 135. Treatise.

De Triplici Habitaculo,

Censured

^f To bee writren by an vncertaine Authour; some good man that had good leisure to huddle vp so much together of this argument. There ^h be that farther it vpon Saint

Saint Bernard.

Vrged

By *Coccinus*, tome 2. pag. 1143. *Canis.* Catec. p. 739.

The 136. Treatise.

De incarnatione Verbi,

Censured

By diuerse circumstances not to be Saint *Augustins*, as^a the verie Title, the^b abrupt beginning, harshness of the stile, &c. doe shew, that it was done by way of exercise, by one that would faine haue had it gone vnder S. *Augustines* name.

Vrged

By *Vellofillus*, in *Aduertent.* Theol. pag. 405.

The 137. Treatise.

De laude Charitatis,

Censured

^c Not to be Saint *Augustins*,

Vrged

By *Aquinas*, 1^a. 2^a. pag. 202. *tertia parte*, pa. 511. *Fenard. Dadra. et Cueilly*, tome 6. pag. 317.

The 138. Treatise.

Meditationes,

Censured

^a To be his, or else one that had read his bookes verie diligentlie.

Vrged

By *Coccinus*, tome 1. pag. ^a 298. ^b 364. *Walden*, tome 2. pag. 262. *Canis.* Catch. pag. 730. *Torrens.* confels. Aug. pag. ^c 250. *Pierre Colon*, tome 1. ^a 86.

H 2.

The

^a Ipse Tit. olet
fucum. Erasim.
^b Initium abruptum, sermonis
durities, & quada
dam adiuncta
declaram opus
non esse Aug. sed
studiosi cuiuspiam
siliu exerceant,
qui tamen affe
clauit videri
Aug. Louan.

^c Non est Aug.
Erasim.

^a Auctore est vel
B. Aug. vel qui
eius libros non
indiligenter lo
git. Louan. Eras.
To prone.
1. Prayer to the
virgin Marie.
2. Prayer to
Angels.
3. Prayer to
Saints.

The 139. Treatise.

Manuale,

Censured.

^b Ex alijs libel-
lis magna ex
parte confarci-
natus est, per
quosdam nec e-
ruditione, nec e-
loquio pradiū.
Louan. ^c Ponit sent. de merito — quam ubique detestatur Aug. Eras.

^b The Booke was compiled by one that had neither learning, nor eloquence: ^c and hath some points of doctrine which doe flatly crosse S. *Augustine* tenet.

Vrged

To proue
1, The Masse a
propitiatorie
sacrifice^a.

By *Harding* in his Reioynder to M^r. *Icwell*, pa. ^a 121.

The 140. Treatise.

De Mirabilibus s. Scriptura.

Censured

^a Nec filo, nec
ingenio refert.
Aug. Eras. ^c No
est authenticus.
Louan. ^c Au-
thor manifestat
se post annum
domini 600.
vixisse. Ib.

^a To haue neither the wit nor the phrase of Saint *Augustine*. ^c To be no authentick booke. ^c To be written after the yeere 600. To be of small vse, and made to little purpose.

Alleged

By the *Rhemists* on the New Testament, pag. 434. *Walden*. tome 1. pag. 58: 60. *Torrens*. confels. Aug. pag. 169. M^r. *Sent*. 160. *Nic. Sanders*, of the Supper of our Lord, pag. 214. *Fenard. Dadræ. et Cueilly*, in addit. ad *Glossam*, tome 1. pag. 628: tome 2. 74345. 359. 387. 446. 500. 822. 943. 952. 1315. tome 3. 2198. tome 4. 335. 338. 1534. Tome 5. 77. tome 6. 819.

The 141. Treatise.

Liber ad Orosium.

Censured.

He Spiritus
sanctus
non tollit erro-
res
^a Nec libro illi
est Augustini eru-
diti sententia.
Bell. de Missa.
lib. 2. cap. 12.
p. 1091. ^b Nec aliquid habet grave, & dignum tanto viro. Poles. in Appar. pag. 157.

^a Confessed by the learned not to be his: ^b hauing no grauitie in them, nor any thing worthie so famous a writer. Pieced together by some student.

Vrged

Vrged

By *Coccinus*, tome 1, pag. ^a 346. ^b 684. *Wald.* tome 1. pag. 111. 362. tome 3. 66. *Bellar.* tome 1. pa. ^b 52. *Nic. Sanders* of the Supper of our Lord, pag. ^c 215. *Torrens*, confels. Aug. pag. 8; *id.* *Sent.* pag. 16. *Aquin.* *summa* part. 1. pag. 79. *Glossa ord.* tome 6. pa. 402. *Pierre Costan*, tome 1. 108.

To prove
1, The celestial Hierarchie. 2, The booke called Ecclesiasticus authenticall^b.
3, Transubstantiation^c.

The 142. Treatise.

De predestinatione & gratia,
Censured

^a Not to bee *S. Augustines*; for besides that it is not mentioned by *Possidius* nor *Bede*, it differs in points of doctrine from *S. Augustine*: and therefore is supposed to be written^b by one that was not very sound.

Vrged

By *Coccinus*, tome 2. pag. 1036. *Aquin.* part 1. pag. 49. *Glossa ord.* tome 1. pag. 850. tome 2. 334. tome 6. pag. 121. 125. *Canis.* *Car.* pag. 2. ^a 793. pag. *Grat.* pa. 861. The *Dowists* on *Exod.* pag. 173.

^a Non vid. Aug. nam nec a Possidio, nec a Beda citatur, & simul discrepat a doctrina August. Poss. in Appar. p. 159. ^b S. Petri Anthonii Liber. Loman.

To prove
1, Free will^a.

The 143. Treatise.

De predestinatione Dei,
Censured

^c To bee another booke that came out of the same forge. ^d Proued by the briefeness thereof, and in that it teacheth a cleane contrarie doctrine to *S. Augustine*.

Vrged

By the *Ordinarie Glossa*, tome 6. pag. 112.

^a Altera eiusd. sermone opusculum. Loman. ^b Non esse Aug. vel ipsa transubstantiationis. Poss. pag. 159. ^c Docet quod Aug. fortiter refellit. Ib.

The 144. Treatise.

De vera & falsa penitentia,

H 3.

Censured

Censured

¹ Non est Aug. quod multi probari possent. Pals. pag. 158. ² Tot undiq; sunt argumenta ut auctore sit admittisse lectorem. Etas. ³ Fit mentio de ipso Aug. et sent. ab Aug. est in Decreta et Erasim.

There are arguments enough to proue it to be none of his; ⁴ so many, that it is sufficient onely to the Reader to vnderstand so much. ⁵ Therein is alleaged a sentence of Saint *Augustine*, and refuted. ⁶ Lord, to see the industry of men in former times, rather then their iudgemēt! this booke is almost wholly transcribed into the *Canon-Law*, and into the booke of the *Sentences*.

disfentit ut ait Trithemius. Ang. Roccha. p. 51. ⁷ Totus fere hic liber transcriptus est in Decreta et Sententias, ut hinc liquet, quanto plus fuerit in colligendo studiū, quam iudiciū.

Vrged

To proue
1. Auricular
confess. ².
Purgatorie
fire ³. 3. Pe-
nance profit-
able ⁴. 4. The
treasure of the
Church ⁵.

By Wald. tome 2. pag. ^a 232. rome 3. pag. ^a 131. *Al-
lens* Defence of Purgatorie, pag. ^b 109. *Tho. Lincol. Ser.*
20. pa. 120. *Bristowes* Reply to Fulke, p. ^b 260. *Canis.*
Catech. pa. ^c 313. *Torrens.* confess. Aug. p. ^a 118. ^c 212.
^c 215. ^a 216. ^a 217. ^d 219. ^b 221. *Ferd. Vellozil.* in Ad-
vert. pag. ^c 89. ^a 407. *Gratianus*, pag. 92. *M^r. Sent.* pag.
319. *Aquin.* 3. part. pag. 153. 199. 200.

The 145. Treatise.

De Pœnitentia medicina Libellus unicus,

Censured

^b Aug. adscrip-
tum. Ang. Rocca.

^b To be fathered vpon him.

Vrged

To proue
1. Penance pro-
fitable ². 2. Sa-
tisfaction ³.

By *Canis.* Catech. pag. 285. *Tho. Lincoln*, Serm. 14.
pag. 82. *Torrens.* confess. Aug. pag. ^a 172. ^b 219. *Gra-
tianus*, pag. 1119. *M^r. Sent.* pa. 298. *Aquin.* 1^a. 2^a. pa.
155. part 3. 147.

The 146. Treatise.

De Patientia,

Censured

^a Not

* Not to be his, by reason of the stile. Some ^b foolishlie attribute it to *Cyprian*: but his it cannot bee, the stile saith no.

^a Aug. non esse piratis arguit. Eras. ^b Aliqui appropriant Cypri. ex ignorantia tamē, quia multum in filo à Cypriani libro differt. Ang. Roccha. pa. 51.

Virged

By *Torrensis*, confels. Aug. pag. 106. 157. *Aquin.* 2^a. 2x. pag. 237.

The 147. Treatise.

Quaestiones veteris & Novi Testamenti, Censured

* Not to be *S. Aug.* but rather some Monks. ^a Doubtless in former time these men had a good mind, and tooke great paines in copying out of bookes, but yet for all this, their boldness cannot sufficiently be wondred at: which purposely for their great aduantage (no doubt) did thrust forth such rude, rascall & foolish stuffe, in steed of manie learned Treatises of the ancient Fathers, by them purposely suppressed, for feare least their presumptuous boldness should haue been found out. * It was not *August.* that wrote this booke, but an heretick; and peradventure the Author of the Commentary vpon the Epistles of Saint Paul, published in Saint *Ambrose* name. And it may be verie well one of the Deacons of the Citie of Rome.

^a Aug. se non censetur. Ang. Roccha. pag. 55. ^d Pium erat studium veterum Monachorum, qui sacris libris describendis vacabant. Ceterum non quos satis demerari, quid illi cogitarint, qui studio, dataque opera, sic quasi haud dubie gratia, celebriū virorum monumenta cōtaminarunt, et quo plus emolumenti adferret impoffura, faragines ineptas iuncta & loquaces, magni gratiosque nominis fūco simplicitatis commendarunt. Est probabile est eorundem opera complures libros immortalitate dignos — obrutos fuisse, ne quis illinc ipsorum audaciam deprehenderet. Erasim. * Non est August. sed haeretici — videndus enim cuius sunt comment. in Epistolas Pauli, quae sub nomine Ambrosii circumferuntur; forte utrumque opus est Hilarij.

Diaconi urbis Roma. Poiss. in Appar. pag. 158.

Virged

By *Coccius*, tome I. p. 649. b 806. tome 2. 741. d 888. The *Rhemists*, pag. b 50. b 206. d 276. e 439.

To prove

1. The booke of Baruch authenticall a. 2. Peters supermacie b. Mas.

Hard

sing vestiments

4. The sacra-

ment of orders d

5. Single life of

Priests e. 6.

Transubstanti-

ation f. 7. Vo-

luntarie pover-

tie g. 8. The sa-

crament of or-

der h. 9. Wor-

shipping of

Saints i. 10.

The necessitie

of Miracles k.

11. Succession

a note of the

Church l. 12.

The Churches

Exorcisme m. 13.

Fasting meritorious n. 14.

The virgin Marie Queene of

heaven o.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

Hard. Reioynder against Iewell of the Masse, p. f 210.

f 211. Item, his answer to Jewels Challenge, pag. b 94.

Heskins in his Parliament, pag. b 253. Wald. tome 1. pa.

b 150. 206. b 237. 391. g 536. tome 2. b 205. e 211.

tome 3. c 62. b 135. f 225. k 229. Parsons Cōuerf. part

2. pag. l 279. Dormans prooffe against Iewell, pag. b 14.

b 108. Canis. Catec. pa. m 337. Hard. detection of Mr.

Iewels lyes, pag. 164. Torrens confels. Aug. pag. b 55.

169. h 205. n 273. e 322. Ferd. Vellost. Aduert. pa. 11.

89. Gratianus, pag. 137. M^r. Sentent. pag. 56. 365. Ba-

ron. tome 1. pag. 752. Aquinas part 3. pag. 63. 61. The

Dowists on the old Testam. In the argum. of Gen. Pier-

re Colon, tome 1. o 97.

The Churches Exorcisme m. 13. Fasting meritorious n. 14. The virgin Marie Queene of

heaven o.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

b Patia continet

et Aug. indigna,

et a veritate ali-

ena. Louan.

c Hand esse Au-

gust probatur.

Ba. To. 2. p. 251

To prone

1. The hist. of p.

Tobie cano. *

2. Single life of

Priests b.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

Quaestiones ex utroque Testamento mixtim,

Censured

b To containe many things farre from the truth, and

vnworthy of Saint Augustine. c It is not his.

Vrged

By Coccins, tome 1. pa. a 659. Torrens. confels. Aug.

p. b 301. Vellost. Aduert. p. 396. M^r. Sentent. pag. 101.

Baron. tome 5. pag. 41. Fenard. Dada. et Cuelly, tome

4. pag. 284. To. 6. pag. 245.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

b Ta ex filo, qua

ex Doct. consensu

Aug. esse negan-

tur. Eras. c Obse-

crotelector, quid

habent frōis ac

mentis, qui tales

naniastali ad-

scribant vira?

Id. ib.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

The 148. Treatise.

Regula Clericis tradita,

Censured

By b consent of the learned, and euidence of the stile.

c I pray what forhead or forecasts had they, which durst

thrust out such fooleries and fopperies in the name of so

recue-

Part 1. *Bastardie of the false Fathers.*

37

reuerend a Doctor of the Church?

Urged

By *Torrens*. confels. Aug. pa.^a 307. ^b 323. ^c 327. *Aquin.* 2.^a 22. pag. 71. 72. 272. part 3. pag. 85.

The 150. Treatise.

De Rectitudine Catholica conversationis,

Censured

^d Not to be his writing.

Urged

By *Torrens*. confels. Aug. pag.^a 236. *Feuard. Dadra.*
Cucilly, tome 6. pag. 1293. 1302.

The 151. Treatise.

Responsio ad Actus de his falso impostis.

Censured

^a To be *Prosper*, and found extant among his works.

Urged

As *Augustinus*, by *Walden*. tome 1. *Ric. Smithaus*. de
lib. Arbitrio, pag.^a 8. *Torrens*. confels. Aug. p. 93. 104.

106. 116. *Aqui. Summa* part 1. pag. 42. *Pierre Colson*,
tome 2. 1439.

The 152. Treatise.

Sermones ad Fratres in Erebo,

Censured

^b To be counterfeited in his name, by one that could
scarcely tell how to make True Latine. Written first for
exercise sake, by a Flemish-French mangrell, condemn-
ed publicly by Authority. The Author^d noted for
a colency; one that had more will then skill to deccine
the ignorant, and the Aushour of many lying, vaine, fa-

I.

bulous

To prove

1. The order
of Monks.^a 2.
The habit of
Nuns.^b 3. Ca-
nonical hours.^c

^d Non est Aug.
Locus.

To prove

1. The Sacram.
of Extreme
unction.

^a Prosper est, as
habetur inter e-
ius opera. Post
pag. 159.

To prove

1. Free will.^a

^b Satis constat

sub D. Aug. no-

mine à quodam

semilano exer-

citij causa con-

scripsit esse. Lo-

nan.^a Martinus

Lipinus suspi-

rat Auctorē su-

isse Gallo-Flan-

driū - ser. confesi-

onē à cōseratore
Apostoli. Roberij,
anno 1414. d. 20
habet. Th. 4709

nisi impator di-
crudat. B. 10. b.
To. 4. pa. 400.
* *Erige dñs pñter*
impusa mīdacta
To. 4. pa. 401.

To prove
1. Prayer for
the dead. 2.
Singlie life of
Priestles. 3.
Monks that
forlake their
calling in state
of dampna².

* *Fortis nō est dñs*
Aug. ipse Sermo.
Bell. de Cler. li.
1. c. 15. pa. 387.
b. Insignis est sine
dubio et antiquis
alicuius Patris.
** Nam in dñs tan-*
quā est. Aug. pñ.
multa adscripta
sunt in Decreta
16. q. 1. Bell. ib.

* *Hactenus Aug.*
nomine latuit
sed saluē et ch.
nim pñter ab
co. Isidorus aliis
ab. Aug. esse Aug.
flarem certū est.
Bar. To. 1. pag.
37. 2. b. Martin
Louandis scho-
la respicit in an-
gulus, vel quā
id genus sunt an-
lia. Apocryphos

balous, and ridiculous reports; huge lyes, the like were neuer heard of before.

multa adscripta, pñter et fabulosa substanti Patris nomine reuerentem et fuisse — por-
blaterat. Barop. To. 4. pag. 436.

Vrged

By *Allen*, in his defense of Purgatorie, pa. 136. *The. Lincolne*, Serm. 8. pag. 45. *Torrens*, confess. Aug. pag. 300. c. 310. *Ferd. Vellozil*, pag. 48. 542. *Gratian*, pag. 281. 644.

The 15. 3. Treatise
Sermo. 219. de Tempore pro Decimis.
Censured

* As if it might be well doubted whether it be his or no; yet to helpe the matter againe, hee affirms it to be written^b by some woorthy and ancient Father of the Church: for (I pray you obserue his reason) many sentences are taken out of this Treatise, and registred in the Canon Law. Mee thinks he might haue had a better argument to proue the Canon law to be corrupted, it being compiled of many such false and corrupt Sentences.

Vrged

By *Coccinus*, tome 2. pag. 460. *Gratian*, pag. 743.

The 15. 4. Treatise.

Sermo de Sanctis 35.
Censured

* By *Baronius*, to be seen in this Treatise, a verie counterfeite, which hath for a long space been hidden vnder his name: but the vizor being taken away, it will easilie appeare to be some other Authours. It chies *Isidore*; a manifest argument of false dealing. Away with such base

Part 1. *Basardin of the false Fathers.*

base tricks, which doe rather harme then good to the truth of Religion.

By Yrge
By Yellofillus, in Aduertentia Thicoli pag. 148. 149. tome 1. pag. 373.

The 155. Treatise.

De salutaribus documentis, Censured.

‘ This Sermon seemes to haue a pious kind of loquacitie; ^d the Author thereof was a good honest fellow, but without learning. ‘ It is not *Augustines*; it ^e were the greatest impudencie in the world to father such a Sermon vpon him.

Monse Aug. Aug. Roccha. pag. 56. Polleum, pag. 158. ‘ Hec Augusti si impudentia. Erasim.

By Yrge
By Walden. tome 3. pag. 131. Torrens. confess. Aug. pag. 186. 1273. Ric. Smith, de lib. Arbitrio, pa. 67.

The 156. Treatise.

Soliloquia Anima ad Deum, Censured.
‘ To be written by a man that was verie conuerfant in Saint *Augustines* workes. ‘ A Treatise that hath many good passages in it; saue that he doth oftentimes rehearse the same things againe.

By Caccini, tome 2. pag. 1036. Walden. tome 2. pag. 1351.

The 157. Treatise.

Scala Paradisi, Censured.

59
quod dicitur, quod
positum detrahant
quod probet verum
sunt. 26. pag. 373.
The description
of our La-
dic.

‘ Sermo habet
piam loquacita-
tem. Eras. ‘ Ap-
paret hominem
fuisse pium, sed
absq; litera. Lo-
quac. ‘ Censur
tribueri summa
‘ To prone
s, Auric. con-
fession. ‘ 3. Fa-
cting meritori-
ous. ‘ 3. Me-
rits.

‘ Agnoscu he-
mini versatu in
Aug. voluminib.
Loun. ‘ Opus
plenu ppi affe-
ctibus, subinde
namis itatam
eadem. 116.

In antiquis
amplius S.
Bernardo ad
scriptum reperi-
tur. & ipsum re-
dedit Hilum, de
Trithem.
Ang. Rocc. pa-
atur esse Louan.

By *Trithemius* to be *Saint Bernard's*; and testified
that it is so found in the auncient *Manuscripts*, & agreeth
well enough with his stile. The *Louans* denie not but
that it may passe for *Saint Bernard's*, although it bee nei-
ther *Augustins* nor *S. Bernard's*.

56. ⁴ Hoc opusculum fertur — inter scripta B. Bernardi, quamquam nec illius vide-

To prove
1, Free will.

By *Hard*, in his Detection, pag. 325. *Torrens* con-
fess. Aug. pag. 109. 112.

The 158. Treatise.

Liber de Speculo,

Censured.

Apparition est
Aug. nam ca. 3.
sitat versus Bo-
ethij, & cap. 2.
negat Spiritu S.
procedere a filio:
cuius propositum
apostater dicitur
Aug. Pois. in
Appa. pag. 159.

* It is reported to bee *Saint Augustines*, but the con-
trarie is most euident. Hee cites a testimonie out of *Boe-
thius*, and denies the procession of the holy Ghost; an
heresie euerie where impugned by *Saint August.* And
in a truth (to censure it aright) it hath no shew of *Saint
Augustine*, nor of any learned Writer.

^b Nec pilum habet Aug. nec scriptum in quodam erudit. Erasmo.

To prove
1, The Sacra-
ment of Extreme
unction.
2, Tpbias cind-
nicall.

By *Coccius*, for *Saint Augustines*, tome 2. pag. 877.
Bellarmino, tome 1. pag. 143. *Canis.* Cat. pag. 320.

The 159. Treatise.

De singularitate Clericorum,

Censured.

Admirationem
adhibetur, in
quibusdā Orig.
Citatur a multis
sub nomine Aug.
Ang. Roccha.
pag. 57. ^d Mul-
tities et Hier. et

Diuersly, and almost so many men so many minds.
Some of them is vpon *Hierome*: some vpon *Origen*: some
vpon *Cyprian*: and others vpon *Augustine*: but I take
it by the phrase and manner of writing to belong vnto
none of them.

^e quā phrasim, et stilum, et Cyprian Aug. refutat. Eras.

Virged.

Vrged

By Walden. tome 3. pag.^a 121. *Torrens*. confels. Aug.
pag.^a 300.

To prone
1. Single life
of Priests^a.

The 160. Treatise.

De Trinitate et Vnitae Dei,

Censured

^a Not to be S. *Augustines*, nor to saue of his phrase
and manner of speech. ^b It was some obscure fellow that
wrote it, that could scarce tell how to make true Latine.
I ^c commend his paines in taking so many good senten-
ces out of Saint *Augustine*: yet mee thinkes it it not fit,
that such Pamphlets as these, should wander vp & down
in other mens names, that are of that marke and note.

^a Non videtur
Aug. - nec sapie
plurimum esse.
Pols. pag. 158.
^b Incertis aucto-
riu liber - stilus
est facilius quib.
August. interini
vix bene Lati-
nus. Louan.
^c Passim appo-
rent fragmenta qua descriptis ex Aug. libris - Non improbo studium ad hunc modum sese exercensitum -
sed hoc genus libellu in calobrium scriptorum nomen collatu auerari lefforem. non probo. Erasim.

Vrged

By *Torrens*. confels. Aug. pag. 12. 35. *M^r. Sentent.*
pag. 255. 257. *Glossa ord.* tome 6. pag. 500.

The 161. Treatise.

De tempore Barbarico,

Censured

To haue nothing of S. *August.*

Vrged

By *Baronius*, tome 4. pag. 149. tome 5. 509. p. 511.

^a Videtur colle-
ctus ex libris de
Trinitate. Sine
verbo Aug. an nō
incertū est: pa-
rum tamē scire,
quia liber est
parui momenti.
Pols. in Appar.
pag. 157. Eod.
uon. pag. 126.

The 162. Treatise.

Quaestiuicula de Trinitate,

Censured

^a To bee taken out of S. *Augustines* bookes *De Trini-*
tate: and it is to be doubted whether euer he wrote it or
no. How soeuer, it matters not much, because the booke

I 3.

is

is of no account.

Vrged

By *Torrens*, confels. Aug. pag. 21.

The 163. Treatise.

De visitatione infirmorum,

Censured

^b Non est Aug.
Louan. ^c Sermo
locutuley nec
docti, nec disce-
ri. Quid habue-
rant vel frontis,
vel mentis, qui
italia scripta no-
bis obtruserunt
nomine Augusti.

^b Not to bee Saint *Augustines*, ^c but some prating fel-
lowes, a rude and illiterate Ass. They wanted no bold-
nesse, that would venture to broach such foolish Treati-
ses in Saint *Augustines* name.

Erasm. Coccius placeth the Author in the yeere 500.

Vrged

To prone
1, The wor-
shipping of I-
mages^a. 2, Au-
ricular confes-
sion^b. 3, The
Sacram. of Ex-
treame vncti-
on^c.

By *Coccius*, tome 1. pag. 4560. To. 2. b 816. c 877.
The *Rhemists*, pag. c 506. *Harding* 1. Reioynder, pag.
127. *Walden*. tome 2. pag. b 231. b 247. c 268. To. 3.
a 286. *Dormans* prooffe against *Iewell*, pag. b 140. *Tho.*
Lincoln, Sermon. 19. pag. b 116. *Canis.* Catec. pag. b 293.
Torrens. confels. Aug. pag. 180. b 217. c 236. a 316.

The 164. Treatise.

De vita Christiana,

Censured.

^a Hunc librum nō
esse Aug. nō mi-
nus superuacua-
um sit, quam si
quis admoneat
vulgarium nō esse
equum. Erasm.
16. ^b Non est
Augusti. Louan.

^a To proue this booke not to be S. *Augustines*, were
to proue the sunne to shine at midday; a ^b very needlesse
labour, as much lost as if it were spent in reading it. The
^b Diuines of *Louan* doe almost confesse as much.

Ego nihil video dignum, in quo tempus terat, cui sit alioqui aliquid serij negotij. Id.

To prone
1, That such a
long iustified
not^a.

By *Torrens*. confels. August. pag. 151. *Vellost.* pag.
510. *Fenard.* *Dadrans & Cucilly*, To. 4. pag. 2542.

The

The 165. Treatise.

De utilitate pœnitentia,

Censured

Not to be his, both by the *Diuines of Louan*, and *E-^a Non est Aug.*
rasmus. Louan, Erasme.

Vrged

By *Harding*, in his Reioynder to Jewels Reply of the *To prone*
Masse. pag. 23. 24. *Heskins* Parliament, pag. 253. *Wal-* 1, The Sacra-
den. tome 1. pag. 434. tome 2. 107. *Bellar.* tome 3. pa-
ment of Pe-
nance. 2. Au-
nicle confel-
sion. 3. Trin-
substantia 6.
1156. *Stapleton* in his Fortresse, pag. 110. *The. Lim-*
colne, Sermon. 14. pag. 82. 83. *Camis.* Catech. pag. 469.
Torrens. confels. August. pa. 181. *Gratianus*, pag. 415.
Mr. Sentent. pag. 326.

The 166. Treatise.

De vanitate Saculi,

Censured

* To be none of *Augustines* works.

Vrged

By *Vellofillus*, in *Aduertent.* pag. 510.

The 167. Treatise.

De utilitate ieiunij,

Censured

* Not to be his, by *Erasmus.*

Vrged

By *Coccim*, tome 2. pag. 286. *Camis.* Cat. pag. 520.

The 168. Treatise.

De verbis Excidio,

Censured

* To be written by I know not whom.

Vrged

To prone
1, The Sacra-
ment of Pe-
nance. 2. Au-
nicle confel-
sion. 3. Trin-
substantia 6.

* Non est Aug.
Louan. Erasme.

* Non videtur
August.

To prone
1, Fasting mo-
ritoriqua.

* Tr. incerti au-
thoris. Erasme.

Vrged

By *Baronius*, tome 5. pag. 20. 300.*Ioh. Chryso.*

^a *Nosquā apud
Græcos hæc in-
uenitur: & per
Latinū suū
Auctōrē valdē
probabilē est;
cum etiam h. co-
pita in ea exten-
de Dogmatibus
Ecclesiasticis.*
Pols. pag. 154.

To prove
1, Exorcisme
in Baptisme.
2, No saluati-
on without
Baptisme.

The 169. Treatise.

Iohn Chrysostome liued in the yeere 400. *Homilia de
Adam & Henā,*

Censured.

^a The Greeke copie of this Homilie is no where to be
found; and it is probable to haue been written by some
Latinist. There are two chapters borrowed out of the
booke *De dogmatibus Ecclesiasticis.*

Vrged

By *Coccinus*, tome 2. pag. 93. *Bellar.* tome 4. pag. 23.
Canis. Catec. pag. ^a 180. ^a 184. *Ric. Smithaus*, de baptis-
mo Infantium, pag. ^b 15. *Watten*, de triplici hominis of-
ficio, lib. 3. pag. ^a 315.

The 170. Treatise.

Homilia in Gene. 3.

Censured

Not to be his, by *Sixt. Sen.* lib. 4. pag. 260.

Vrged

By *Bellar.* tome 4. pag. 150.

The 171. Treatise.

In Iob,

Censured

Not to be his, by *Sixt. Sen.* lib.

Vrged

By *Coccinus*, tome 2. pag. ^a 940.

The 172. Treatise.

Idem in Psal. 13.

Censured

Censured

Not to be his, by *Sixt. Sen. verbo Chrysostomus, li. 4.*

Vrged

By *Baronius*, tome 1. pag. 521.

The 173. Treatise.

Item, *Opus imperfectum in Mathaum,*

Censured

* The Author of this worke, was either an Arian himselfe, or else his booke hath passed thorough the handes of *Arians*, as may be shewed in many places; ^b and it canot well be endured, that such Homilies should be fathered vpon his name. For whose stomack doth not rise, when he shal see such lousie, filthy, hæreticall, wormeaten Homilies, vvritten by an vnknowne Author, but a knowne Hæretick, or the worst of all Hereticks, attributed vnto so graue & holy a Father of the Church? Surelie, they haue not so much as a smack of *Chrysostome*, either in the phrased, sentences, or other points of doctrine; but are full fraught with the Heresies of the *Manichees*, *Montanists*, *Arians*, and *Donatists*.

Vrged

By *Coccinus*, tome 1. pag. 354. tome 2. 246. 507. To. 1. 2. 926. 1003. 1061. *Gratian*, pag. 142. 144. *Again.* 2. The Bl. Sacrament in one kind. 3. The Pope cannot be Antichrist. 3. Hallowing of bread. 4. Voluntary pouer- tie. 5. That without faith, a man may doe

K.

face

To proue

1. The Bl. Sa-
crament in one
kind. 2. The
Pope cannot be
Antichrist. 3.
Hallowing of
bread. 4. Vo-
luntarie pouer-
tie. 5. That
without faith, a
man may doe

morall good^a.
6. Confidence
in merits f. 7.
Concupiscence
no sinne s. 8.
Good workes
necessary^b.

face to his bookes of Conquerf. *Tho. Lincolne*, Sermon. 1. pa.
4. *Will. Reynolds*, of the sacrament, pag. 442. *A Treatise*
of the blessed Sacrament, pag. 64. *Aquin.* summæ part 1.
pag. 208. Item, 2^a. 2æ. pag. 201. 2^a. 2æ. p. 69. 72. 86.
154. 181. 319. 335. *Pierre Coton*, To 2. s. 873. h. 910.

^a *Quantū ex e-*
ius scriptis de-
prehenditur,
Monachus su-
it, & ad Mo-
nachos eddit,
Explanationes
suas frequen-
tibus intermis-
allegorij, & in-
terdum violen-
Sixt. Sen. lib. 4.
p. 262. ^b *Huius* *Auctoris* *Godfridus* *Tilmanus* *scholasticus* *cum* *erroribus* *quosdam* *adnotasset,* *Sixt.*
quoque *Senensis* *in* *lib. Bibliotheca* *S. aliquos indicavit.* *Pols.* *in* *Appar.* *pag. 154.*

The 174. Treatise.

Item, in *Marcum, Sermones,*
Censured.

^a It is found now at length, that the Author of these Sermons was a Monke, and writ them for the information of Monkes; vsing often allegories, and those sometimes wrested from the true sense & meaning. ^b The errors of this booke are noted forth, partly by *Godfrey Tilman*, partlie by *Sixtus Senensis*.

To prone
1. Limbus Pa-
trum^a.

By *Coccinus*, tome 1. pag. ^a 164. *Fenard. Dadraus, & Cuccilly*, tome 5. pag. 756.

The 175. Treatise.

In 1. *Corin.* 13. *De Fide, Spe, & Charitate,*
Censured

Not to be his, by *Sixt. Senensis*.

Vrged

By the *Authour of the grounds of the old Religion and the new*, part 1. pag. 27.

The 176. Treatise.

In 1. *Corin.* 15. *super illud: Cum subiecta fuerint illi*
omnia,

Censured

Censured
In like sort, by the same Authour, in the very same place.

Vrged
By *Coccius*, tome 2. pag. 1079.

The 177. Treatise.

Cyrillus Alexandrinus, liued in the yeere 430. *In Ioh. Cyril. Alex. Euangelium,*

Censured

^a To haue written 12. bookes vpon Iohn, whereof the 4. middle bookes, to wit, the 5. 6. 7. & 8. (vvhich were wanting) are made vp by *Indocus Chlichtoneus*, out of *Chrysostome*, and others of the Greeke Fathers; not without great danger of beeing mistaken for *Cyrills*.

^a In Io. Euang. 4. Libri additi. viz. 5. 6. 7. et 8. per Iud. Chlisch. ex Chryf. et alijs Patrib. collecti. Sixt. Sen. lib. 4. pag. 223. Polz. pag. 371.

The 178. Treatise.

Vrged

The 5. of the, by the *Rhemists* in their Annotations on the New Testament, pag. ^a 629.

To proue
1. That Penance is more auailable then Baptisme ^a.

The 179. Treatise.

The 7. by the *Rhemists* on the New Testament, pag. ^a 250. *Bristow* in his Reply to Fulke, pag. ^a 77. *Fenard*. *Dadra. & Cucilly*. tome 2. pag. 482.

To proue
1. Christi essence, & diuine nature of the Father ^a.

The 180. Treatise.

In Leuit. Comment. lib. 16.

Censured.

^b The Printers were too bold, nay I may say impudent, that published these Commentaries in *Cyrills* name:

^b A Typographi nostrorum temporu nimis impudenter excoftum neque Commentarij sine, no-

que Cyrilli opus,
sed Hom. 16. O-
rig. extempora-
les. SIX. Sen. lib.
4. p. 222. ^c Vel
nescio cuius alte-
rius, qui passim
literam destruit,
ut mysticos sensus ex capite suo statuat. Proinde Homilia ille non sunt magna au-
floritatu. Bellar. Tome 1, pag. 249.

for they are neither Commentaries, but rather Homi-
lies; nor *Cyrills*, but *Origens*: or peradventure some o-
thers, that destroyeth the literall sense euerie where; to
build his fond Allegories out of his owne braine; and
therefore there is no great account to be made of them.

The 181. Treatise.

Iunilius.

Iunilius liued in the yeere 440. *Commentary in ali-*
quot 1^a cap. Gen.

Censured

^b Bede ascribi-
tur. Bigne, To.
1, fol. 3.

^b To be written by venerable Bede,
Vrged

To prone
1, The booke
of Wisd. cano-
nicall^a. 2, The
Sacram. of Ma-
trimonie^b.

By *Coccinus* in *Iunilius* name, tome 1. pa. 32. 52. 335.
^a 638. 723. tome 2. 30. ^b 996. 1054. 1067. 1164.

The 182. Treatise.

Eucherius.

Eucherius liued in the yeere 440. *In Gen. Com.*

Censured.

^c Incerti potius
ac recentioris
collektoris. Sixt.
Sen. pag. 226.

^c It is vnknowne who wrote them: yet thus much is
knowne, that he was younger then *Eucherius*, and liued
long after his time.

Vrged

To prone
1, Melchise-
dech a type of
Christ^a. 2, The
sacrifice of the
Mass^b.

By *Bellar.* tome 1. pag. 4124. tome 3. ^b 976. tome
4. 5. 44. 48. 56. 309. *Weston* de triplici officio. lib. 1.
pag. 45.

The 183. Treatise.

In Lib. Regum,

Censured.

As before:

Vrged.

By

By *Tho. Lincolnensis*, Serm. 10. pag. 56. *Baron*. To. 2. pag. 368. *Fenard, Dadra, et Cuelly*, tome 2. pag. 325.

The 184. Treatise.

Hormisdas Pope, liued in the yeere 514. *Epistola ad Hormisd.*
Posseforem,

Censured

It is verily thought by *Cochlaus*, and diuerse others, that *Hormisdas* neuer wrote anie such Epistle; but that it was writtten by some other in his name, falsly, and vnturlic.

Cochlaus & nonnulli alij — existimant hanc Epistolam non esse Hormisd. de Rom. Pont. sed ab aliquo e-

ius nomine falso suppositam. Bigne edit. vlr. Tome 4. pag. 545.

Vrged

By *Coccinus*, tome I. pag. ^a 777. ^b 991.

not all things necessarie to saluation *. 2, The Church alwaies visible.

To proue

1, That Scripture contains

Eusebius Emissemus, liued, as *Coccinus* saith, in the yeere *Eusebius*. 520. according to others, * 344.

* See Heskins in his Parliament, pag. 126. Ric. Smith. de Missa sacrificio, pag. 17.

The 185. Treatise.

Homilia eius,

Censured

To beare the liuerie of his name verie falselic: the stile bewraies him to haue been a Latinist, & not a Græcian. *Baronius* iudgeth it to bee *Eucherius*, Bishoppe of Lyons.

* Falso nomine inscribitur Euseb. Emissemus. Bar. To. 6. pa. 8. Fuit Episcop.

Legd. ut ipse multis in locis ostendit. Ih.

Vrged

As *Eusebius Emissemus*, by the *Rhemists* on the New Testament, pag. ^a 617. *Harding* 1. Reioynder, pag. ^b 53. ^c 67. ^d 94. ^e 140. In his answer to Jewels Challenge. pa.

To proue

1, Christs eternall priesthood. 2, The sacrifice of the Altar. 3, Transubstantiation.

K 3.

* 1111 substantiatio

4. Mingling of wine & water^d.
 5. Purgatory.
 6. Satisf. Chio.
 7. Receiuing vnder one kind.
 111. *Heskins* in his Parliament, p.^c 104.^c 126.^c 184.
 185.^c 187.^c 224. *Walden*. tome 2. p.^c 41.^c 51.^c 62.
 87.^c 115. 116.^c 117.^c 118. *Parsons*, in his Review
 of 10. publique disput. pag.^c 119.^c 154.^c 345. *Allens*
 Defence of Purgatorie, pag.^c 35.^c 94.^c 106. *Dormans*
 prooffe against Jewel. pag.^c 71.^c 84. *Tho. Lincol.* Ser. 7.
 pag.^c 36.^c 37. Ser. 8. pag.^c 42.^c 46. Ser. 11. pag.
 65. Ser. 12. pag.^a 69. *Bristowes* Reply to Fulke, pa.
 259. *Will. Reynolds* of the Sacrament, pag. 51. *Io. Ra-*
ffals Reply. pag. 103. *Canis.* Catch. pag. 4. 3. 6. 220.
 226.^c 260.^c 302. *Ric. Smithaw*, de Missæ sacrificio,
 pag. 17.^c 51. Item, in confut. Arg. Io. Iuelli, pag. 47.
Harding in his Detection of Jewels lyes, pag. 346. *Nic.*
Sanders, of the Supper of our Lord, pag. 101.^c 179.
 187.^c 310. *Gratianus*, pag. 1280. *Aquinas*, part 3.
 pag. 165.

The 186. Treatise.

Boniface.

Boniface the 2. Pope of Rome, in the yeere 530. *Ep.*
ad Eulabium Epif. Carthag. et Rescriptum eiusdem,
Censured

^a Valde mihi ea Epistola sunt
 suspecta. Bellar. To. 1. p. 815.

^b Si forte ille Epist. vera sunt,
 nihil enim affirmo. lb. 816.

^c Improbe improbus finxit im-
 postor, vehementius enim com-
 mouer in eos, qui mendacijs la-
 besactant, quam se putant sus-
 fuisse Dei Ecclesiæ columnam
 et firmamentum veritatis. Bar.
 To. 5. 456. ^d Eant procul à fi-
 delium cartis — longeq; longius
 exulent à Catholico orbe, qui
 qua corrumpere videntur, menda-
 cys suffulcire nituntur. Bar. To.
 7. P. 2. 154.

^a By Bellar. to be verie suspicious. He allea-
 geth the doubtfully, with an ^b If; If they be
 true: for he dares not say of or on. But welfare
 Cardinall ^c *Baronius*; who beeing not a little
 moued with indignatiō to see such lewd com-
 panions, goe about to strengthen the cause of
 the Church, by such lewd means, (the Church
 remaining cuer the pillar and foundation of
 all truth), cryes out vpon the Author of them:
 and ^d wishes that all such cosening cōpanions
 were banished out of the Catholick world,
 which

Part 1. *Basfardie of the false Fathers.*

71

which by lyes thinke to strengthen, but indeed doe weaken the cause of the Church, when it seemes to bee in danger of falling.

Vrged

By *Bellarmino*, tome 1. pag. 815. *Harding* in his Detection of Mr. Jewels lyes. pag. 172.

The 187. Treatise.

Saint *Isidorus* liued in the yeere 620. *Lib. De vita et morte sanctorum,*

Censured

^aTo be *Isidors*, or some others; ^bbut rather thought not to bee his dooing.

Vrged

By *Coccinus*, tome 1. pag. ^a822. tome 2. ^b682. *Bar.* tome 1. pag. 325. 357. 370. 423.

^a*Isidorus* fuit
linus *is* *Auctor.*
Bar. Martyr.
Jan. 4. pag. 11.
^b*Non putatur*
eius illud opus
Id. Mar. 22. pa.
136. & Sept. 1
pag. 420.

To prone-
1, *Peters* su-
premacie ^a.
2, *Melchise-*
dech, a type of
Christ ^b.



The names of the Authors, whose
Bookes are Censured.

Abdias, pag. 1.
Ambrosius, pag. 22.
Amphilochius, pag. 32.
Anicetus, pag. 10.
Arnobius, pag. 19.
Athanasius, pag. 20.
Augustinus, pag. 41.
Basilus Mag. pag. 31.
Bonifacius, Pope. pag. 70.
Chrysostomus, pag. 64.
Clemens Romanus, pag. 2.
Cyprianus, pag. 11.
Cyrillus Alex. pag. 67.
Damasus, Pope. pag. 21.
Dionysius Arcop. pag. 6.
Dorotheus, pag. 21.

Epiphanius, pag. 33.
Eucherius, pag. 68.
Eusebius Emifs. pag. 69.
Hieronymus, pag. 33.
Hormisdas, pag. 69.
Ignatius, pag. 9.
Isidorus, pag. 71.
Iulius, pag. 68.
Iustinus Martyr. pag. 9.
Linus, Pope. pag. 2.
Marcellus, Pope. pag. 19.
Marcus, Pope. pag. 20.
Greg. Nyssenus, pag. 31.
Origenes, pag. 10.
Zeno, pag. 18.



*A briefe Table, wherein is declared the
use that Papists make of these Bastard
Treatises.*

TO procure the booke of Wisdome to be Authent-
ticall: see Treatise, 3. §. 7. Trea. 7. §. 38. Trea. 9.
§. 1. and Trea. 181. §. 1.

The booke of Iudith to bee authenticall. Trea. 3. §. 8.
and Trea. 16. §. 1.

The historie of Susanna. Trea. 3. §. 9. Tr. 9. §. 2. Tr.
37. §. 5. and Trea. 69. §. 1.

The booke of Baruch to be Canonically. Trea. 5. §. 1.
Trea. 37. §. 3. Trea. 58. §. 1. Trea. 147. §. 1.

The Song of the three Children. Trea. 37. §. 4. and
Trea. 88. §. 1.

The booke of Ecclesiasticus. Trea. 141. §. 2.
The booke of Tobie. Trea. 148. §. 1. Trea. 158. §. 2.

The historie of Bell. Trea. 4. §. 7. and Trea. 37. §. 6.
The booke of the Macchabees. Trea. 3. §. 8. Trea. 7. §.

39. Trea. 14. §. 2. Trea. 37. §. 7.
Scripture hard to be vnderstood. Trea. 4. §. 3. Trea. 9.

§. 1. Trea. 89. §. 8. Trea. 113. §. 1.
Scripture not sufficient to saluation. Tr. 7. §. 40. Trea.

87. §. 5. Trea. 134. §. 1.
Traditions necessarie. Trea. 7. §. 27. Trea. 46. §. 5.

Trea. 66. §. 2. Trea. 80. §. 6. Trea. 86. §. 3. Trea. 87. §.

3. Trea. 106. §. 2.
Service should not be in the vulgar tongue. Tr. 7. §. 4.
L. To

Bastard Treatises brought to proue,

To proue *Peters* Supremacie. Trea. 1. §. 3. Trea. 2. §. 2. Trea. 5. §. 2. Trea. 9. §. 3. Trea. 37. §. 8. Trea. 38. §. 2. Trea. 43. §. 3. Trea. 47. §. 5. Trea. 48. §. 1. Trea. 68. §. 1. Trea. 87. §. 1. Trea. 147. §. 9. and Trea. 187. §. 1. Peters succelssion. Trea. 3. §. 38. Trea. 4. §. 7. Trea. 5. §. 10. Trea. 53. §. 1. Trea. 87. §. 6. Trea. 147. §. 11.

The Church founded on Peter, Trea. 5. §. 11. Trea. 68. §. 2. Trea. 73. §. 1. Trea. 88. §. 2. and 7. The Popes Supremacie, Trea. 12. §. 3. Trea. 40. §. 2. & Trea. 47. §. 6.

The Pope Iudge of all Controuerfies. Trea. 94. §. 4. Trea. 106. §. 3.

All Appeals to Rome. Trea. 12. §. 2. Trea. 39. §. 1.

Antiquitie of the word Pope. Trea. 10. §. 1.

Priests about Kings. Trea. 3. §. 34. Trea. 5. §. 9.

The Pope about Princes. Trea. 93. §. 1.

Antichrist to be a certaine person. Trea. 41. §. 9. Trea. 52. §. 1. Trea. 173. §. 2.

Constantins baptisme by *Syluefter*. Trea. 44. §. 2.

Liberius no Arian. Trea. 44. §. 3.

The Church of Rome, the true Church. Tr. 101. §. 2.

The Church visible. Trea. 184. §. 2.

Prayers to Angels. Trea. 138. §. 2.

Angels know all things. Trea. 116. §. 3.

Saints departed know all things. Trea. 41. §. 2. Trea.

123. §. 1.

Canonizing of Saints lawfull. Tr. 7. §. 24. Tr. 57. §. 1.

Worship and invocation of Saints. Trea. 3. §. 5. Trea.

75. §. 2. and 37. Trea. 13. §. 1. Trea. 21. §. 2. Trea. 57. §. 2.

Trea. 63. §. 2. Trea. 138. §. 3. Trea. 147. §. 9.

Saints in heauen pray for vs. Trea. 5. §. 8. Trea. 7. §. 23.

Trea. 14. §. 1. Trea. 21. §. 1. Tr. 40. §. 1. Trea. 43. §. 1.

The.

Bastard Treatises brought to proue,

- The Virgin *Marie* to bee worshipped. Trea. 19. §. 2.
Trea. 147. §. 14.
Without sinne. Trea. 11. §. 2. Trea. 19. §. 1. Trea. 38.
§. 1. Trea. 99. §. 3.
Her Assumption. Trea. 102. §. 1. Trea. 109. §. 1. Tr.
154. §. 1.
Prayer to the Virgin *Marie*. Trea. 62. §. 3. Trea. 63. §.
1. Trea. 138. §. 1.
The 3. Kings of Colein. Tr. 99. §. 12. Tr. 104. §. 1.
Worshipping of Reliques. Trea. 3. §. 6. Trea. 7. §. 25.
Trea. 11. §. 3. Trea. 43. §. 2. Tr. 88. §. 12. Tr. 128. §. 8.
The frequent vse & worshipping of the Crosse. Trea.
3. §. 2. Trea. 7. §. 35. Trea. 11. §. 1. Trea. 7. §. 1. Trea. 70.
§. 1. Trea. 99. §. 2.
Worshipping of Images. Trea. 7. §. 26. Trea. 41. §. 3.
Trea. 42. §. 2. Trea. 44. §. 1. Trea. 96. §. 1. Trea. 99. §. 8.
Trea. 163. §. 1.
Images of God may be made. Trea. 7. §. 28.
Miracles necessarie. Trea. 147. §. 10.
The 7. Orders of the Church. Tr. 3. §. 30. Tr. 6. §. 3.
Vowes lawfull. Trea. 3. §. 17. Trea. 7. §. 44. Trea.
11. §. 4.
Voluntarie Pouertie. Tr. 87. §. 8. Tr. 92. §. 1. Tr. 93. §. 3.
Tr. 99. §. 7. Tr. 125. §. 1. Tr. 147. §. 7. Trea. 173. §. 4.
Vow of Chastitie lawfull. Trea. 3. §. 16. Trea. 19. §. 5.
Trea. 37. §. 10. Trea. 47. §. 7. and 8. Trea. 79. §. 3. Trea.
87. §. 7. and 10. Trea. 93. §. 2. Trea. 95. §. 1. Tr. 115. §.
1. and 2. Trea. 120. §. 1. Trea. 126. §. 1.
Vow of Obedience. Trea. 5. §. 5. Trea. 22. §. 2. Trea.
80. §. 5. Trea. 108. §. 1.
Euangelicall Counsailes. Trea. 19. §. 4. Trea. 56. §. 1.
Trea. 95. §. 3. Trea. 102. §. 2. Trea. 134. §. 2.

Baſſard Treatiſes brought to prome,

Religious Orders, more perfect. Trea. 7. §. 15. Trea. 56. §. 2.

That children without their Parents conſents, may enter into a Religious houſe. Trea. 89. §. 4. Tr. 125. §. 2.

Orders of Monks. Trea. 7. §. 16. Trea. 41. §. 5.

Shaving of Priests. Trea. 3. §. 42. Trea. 7. §. 45. Tr. 12. §. 1. Trea. 118. §. 1.

Single life of Priests. Trea. 3. §. 31. Trea. 6. §. 4. Tr. 35. §. 1. Trea. 47. §. 3. Trea. 53. §. 3. Tr. 56. §. 4. Trea. 63. §. 5. Trea. 94. §. 3. Tr. 147. §. 5. Tr. 148. §. 1. Tr. 152. §. 2. Trea. 159. §. 1. Trea. 171. §. 1.

Auricular confeſſion. Trea. 5. §. 6. Tr. 16. §. 2. Trea. 60. §. 2. Trea. 60. §. 1. Trea. 61. §. 2. Trea. 80. §. 1. Tr. 128. §. 1. Trea. 144. §. 1. Tr. 155. §. 1. Trea. 163. §. 2. Trea. 165. §. 2.

Canonick houres. Trea. 3. §. 32. Trea. 89. §. 3. Tr. 149. §. 3.

Power of Exorcists. Trea. 3. §. 4. Trea. 4. §. 2. Trea. 7. §. 36. Trea. 128. §. 3. Trea. 147. §. 12.

Conſecrating of Altars. Tr. 3. §. 24. Trea. 7. §. 9.

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Augustine.
Leo.
Gregoric.
Bernard.

Ep. ad Demetriadem.

To { Ambrose.
Hierome.
Augustine.
Iulian the Pelagiā.

De singularitate clericorū.

To { Cyprian.
Origen.
Augustine.

De 12. Abussonibus saculi.

To { Cyprian.
Augustine.
Hugo. de S. Vict.

Fragmentum in 2. 1^a cap. Cant.

To { Origen.
Hierome.
Ambrose.

De Ecclesiasticis dogmatibus.

To { Augustine.
Gennadius.
Tertullian.

De essentia Diuinitatis.

To { Hierome.
Augustine.
Eucherius.

M.

De

De ascensione Helia.

To { Chrysostome.
Hierome.
Euseb. Emiffenus.

*Sermo in Festiuitate omni-
um Sanctorum.*

To { Augustine.
Alcuine.
Odo Abbat of Clē.

*De Cardinalibus Christi
operibus.*

To { Cyprian.
Arnaldus Bonauil-
lensis.

*Ser. 9. 37. 72. in vet. Edit.
Ambros.*

To { Ambrose.
Augustine.

Ser. 69. et 73.

To { Ambrose.
Maximus.

De vocatione Gentium.

To { Ambrose.
Prosper.

De Triplici habitaculo.

To { Augustine.
Bernard.

De igne purgatorio.

To { Augustine.
Cætareus.

De Patientia.

To { Augustine.
Cyprian.

*Tractatus de filio pro-
digo.*

To { Hierome.
Chrysostome.

De Antichristo.

To { Augustine.
Rabanus.

Sermo de S. Mathia.

To { Augustine.
Authpertus.

De anima & spiritu.

To { Augustine.
Hugo de S. Victore.

De

De Continentia.

To { Augustine.
Hugo de S. Victore.

De substantia dilectionis.

To { Augustine.
Hugo de S. Victore.

Scala Paradisi.

To { Augustine.
Bernard.

De fide ad Petrum.

To { Augustine.
Fulgentius.

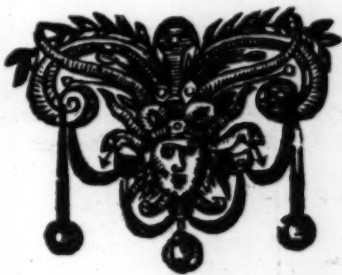
Homilia in Lenticum.

To { Cyrill.
Origen.

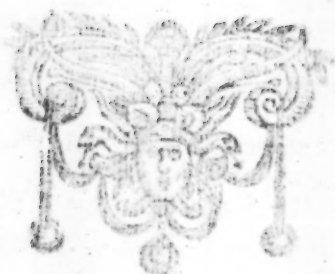
*In aliquot capita Gene-
sis Ser.*

To { Iunilius.
Beda.

M 2.



To } Argentina } Polignac	To } Argentina } Polignac
To } Spain } Origen	To } Argentina } Polignac
To } Spain } Origen	To } Argentina } Polignac
To } Spain } Origen	To } Argentina } Polignac





THE II. PART.

Corruption of the true Fathers.

The I. notorious corruption out of S. CYPRIANS
Booke, *de unitate Ecclesia. cap. 3.*



O Peter, our Lord after his resurrection sayth; Feede my sheepe, and buildeth his Church vpon him alone: and to him he gaue the charge of feeding his sheep. And although after his resurrection he gaue his power alike to all, saying: As my Father sent mee, so send I you, take the holy Ghost; if you remit to any their sinnes they shall be remitted, &c. Yet to manifest vnity, he constituted one chaire, and disposed by his authoritie, the origen, or fountaine of the same, beginning of one. The rest of the Apostles were that Peter was, in equall fellowship of honour and power; but the beginning commeth of vnitie. *The primacie is giuen to Peter* that the Church of Christ may be shewed to be one, and one chaire. And all

Loquitur Dominus ad Petru: Ego tibi dico, inquit, &c. Et iterum eidem post resurrectionem suam dicit: Pasce Oves meas. Super (illum) vnum edificat Ecclesiam suam, & illi pascendas mandat oves suas. Et quamuis Apostolis omnibus post resurrectionem suam potestatem tribuit & dicit: Sicut misit me Pater, & ego mitto vos; accipite Spiritum sanctum. Si cui remiseritis peccata, remittentur illi: si cui tenueritis, tenebuntur: tamen vnitatem manifestaret, (vnam Cathedram constituit, &) vnitatis eiusdem originem ab vno incipientem sua autoritate disposuit. Hoc erant vtiq; & ceteri Apostoli, quod fuit Petrus, pari consortio præditi & honoris & potestatis, sed exordium ab vnitatis proficiscitur, (Primatus Petro datur) vni Christi Ecclesia (& Cathedra vna) monstretur (Et Pasto

A

are

res

res sunt omnes, sed grex unus
 penditur, qui ab Apostolis am-
 nibus unanimo consensu pasca-
 tur). Quia vna Ecclesia
 eriam in Cantico Canticorum
 Spiritus S. ex persona Domini
 designat & dicit: vna est co-
 lumba mea, perfecta mea, vna
 est matris; electa genetrici
 lux. Hanc Ecclesie unitatem
 qui non tenet, tenere se fidem
 credit: qui Ecclesie renititur
 & resistit, (qui cathedram Pe-
 tri, super quam fundata est Ec-
 clesia, deseruit) in Ecclesia se esse
 confidit. Par. 1607. & Rome
 1564.

* Verum quam
 germane, quam
 pie ac sancte ea
 Christi verba

sancti patres
 semper accepe-
 rint, instar om-
 nium vnus satis
 idoneus possit
 esse testis Cy-
 prianus, qui re-
 poris antiqui-
 tate, doct. in-
 prestantia, mar-
 tyrj denique
 dignitate &
 amplitudine
 ceteros facile
 antecellere vi-
 deatur. Bar. 76.
 1. pag. 129

* D. Rainold: see
 his Conferen-
 ces Hart pag.
 167. &c.

* Printed by
 Manutius.
 Anno 1564

are Pastors, but ther appears to be but one flock,
 which is to be fed by al the Apostles with one co-
 sent. The vnitie of which Ch. is farthermore
 described by the holy Ghost in the person of
 our Lord, saying: My Loue, my doue is one,
 her mothers only darling; and deare vnto her
 that bare her. He that holds not the vnitie of
 this Church, doth he think to hold the faith?
 Hee that withstandeth & resisteth the church,
 he that forsaketh Peters chaire, vpon which the
 Church was built; doth he trust that hee is in
 the Church?

Proued.

I Have thought fittest to enter into a due examination
 of this place, before all others, because it is the first
 in their accompt, most pregnant in prooffe, frequent
 in citation, plaine in words. Let one speak for all, sayth
 * a learned and famous writer amongst them, Cyprian for
 the rest of the Fathers, in time more ancient, in learning
 more excellent, and in the honour and dignitie of martyr-
 dome farre exceeding the rest: and then he comes in with
 these words before alleaged. Which being taken as they
 are found in the most ancient and printed copies, with-
 out any mixture of Papists (the bane of all good writers)
 make rather (as a iudicious writer of our side hath long
 since obserued) for an equalitie of all the Apostles in pow-
 er, than for a supremacy of one: but the true sense of Cypri-
 ans words is corrupted, and the booke is forced with such
 words in the Roman Cyprian, that in shew it makes for
 Peters supremacy, and so for a supremacy in power like
 the

the Popes, as they teach men to gather of it. For where it was in Cyprian, that the church is built vpon one, which one (say they) must be vnderstood to be Peter, they haue made it to be built vpon him alone. Where in Cyprian, the rest of the Apostles were aquall both in honour and power vnto Peter, but the beginning doth come from Vnitie; the Romane Cyprian addeth these words; and the primacie is giuen vnto Peter. Where it was in Cyprian, that Christ did dispose the originall of vnitie, beginning from one; the Romane Cyprian addeth, and the chaire to bee one. This was well to begin with, That vpon Peter alone the Church is built, that vnto him the primacie is giuen, that Christ appointed one chaire, and as the Church must be one, so the chaire must be one. Yet because one chaire (in Cyprians language) doth make no more for the chaire of the Bishop of Rome, than of the Bishop of Carthage: the Cyprian of Antwerpe (to helpe the matter forward) doth bring in Peters chaire. And where it was in Cyprian, euen in the Romane print to, he who withstandeth and resisteth the Church; dooth hee trust himselfe to bee in the church? The Antwerp Cyprian addeth, he who forsaketh Peters chaire on which the Church was founded, doth he trust himselfe to bee in the Church? So where as afore time, S. Cyprian shewed the vnitie of the Church in an equaltie of Peter, with the rest of the Apostles: now by good handling he sheweth Peters primacie; and that by good expounding, is the Popes supremacie. For we must imagine, that by Peters chaire, is meant the Popes chaire: which chaire he forsaketh, who is not obedient and subiect to the Pope, according vnto Gratian in the Canon Law. The

Staples. prime.
doctrina. 6. cap.
Super vnum 2.
dificat ecclesi-
am. Mf.
Super illam v-
nam M. anis.
Pamel.

Cathedra v-
na est, vnum
viz. vnius Ec-
clesie ministrum
certo Dei
mandato exis-
tum. Id Cypr.
Ep. 40. decla-
rat.

Dist. 93. ob-
dientiam, &c.
summo Pontifi-
ci: Nec in Ec-
clesia esse poterit qui cathedram eius deserit. Vnde Cyprianus, qui Cathedram Petri (supra
quam fundata est Ecclesia) deserit, in Ecclesia se esse non confidat.

¹ Apostolis omnibus post resurrectionem suam parem potestatem tribuit. Et, hoc etiam ceteri Apostoli quod fuit Petrus, pari consortio prae-dicti & honoris & potestatis.

² The Cambridge copie was tampering about it, to square it to some what: for he hath left out that clause of Cyprian touching the Apostles endued with like fellowship both of honour and power: and instead of these words, but the beginning doth come from unity: he hath put in these, but the primacy is given to Peter.

³ See Fulk in his Annals. on the new Test. p. 328 & pag. 617

⁴ By Baronius To. 1. pag. 129

Beilamp. Stapleton contra l. 6. c. 5 p. 117. The Rhemists in Joh. 21. Greg. de Valentia. Anal. lib. 7. pag. 53. Peter Cotton, To. 1. 367. Leon. Coq. exam. Praef. mon. lac. 1. R. pag. 288.

⁵ The Roman print is followed at Antwerp the Antwerp at Paris, the Paris elsewhere perhaps, and the newer the worse. and the worst accounted best, Ruin. Conf. pag. 171. " See the print of Spire 1477. Basf. 1520. Basf. 1525 & 1530. Edit. Io. Cauchy Col. 1520. Remboltus Colsterius, Erasmus Gryphius, &c. " The authenticst printed Copie is in Magdalen Coll. in Oxford, Printed at Spire. An. 1477. Pameling quotes another as ancient

only difficultie and scruple, that is left to breed a doubt thereof in suspicious heades, is that clause of Cyprian, That Christ gave a quall power to all the Apostles: and the rest were the same that Peter was, endued with like fellowship both of honour and of power. Which words if they could be handsomely take away out of him in some new print (and why not take away so few, as well as adde so many?) then would this be a passing fine place for them to perswade men, that the unity of the Church dooth presuppose one chayre, to which all men must be subiect; who will be of the Church: and that they (by consequent) are no right Christians, who stand against the Popes supremacie. Hitherto are the words of that worthy writer: with whom fully agreeth my Lo. of Winchester, in his Booke of obedience, pag. 65. 66, besides fundry others that have taken iust exception to these words, by them so often alleged and repeated, that scarce any writer of their side, sayles in the maine Ocean of controuersies, but he toucheth at this point. It is the very anchor of their ship, the pillor of their Church, the ground of their supremacie. Let vs heare therefore what can bee sayd in defence of their new additions and changings, in their late Editions and printings of Cyprian: our lawe condemnes no man before hee be heard. Doe the most copies printed read as they do? we haue almost thirty seuerall Editions, for les than three. Do the ancient prints make for them? Not one, and yet he hath been oftener and longer prin-

ted than any other of the Fathers. Do the ancient written copies, but especially the parchments, speak for them? no, nor these neither. Let *Pamelius* himselfe testifie for both. How many printed copies vsed hee in his reuision of *Cyprians* workes that were before the yeare of our Lord 1564? p. 8. or 9. How many auncient Manuscripts? 9. or 10. In which of these did he finde the Popes super-apostolicall power, his chaire, his primacie? Verily in none but in one, and that such a one, as they durst not follow for very shame throughout, but in some few places which made for the Popes advantage. How call you this copie? where was it found? in an old Abbey at *Cambron*, written by some blind monke or other: for he could not see this clause that the Apostles were endued with like fellowship both of honour and power, but hath cleane left it out; and instead of these words, but the beginning doth come from unity: he hath put in these, but the primacie is given to Peter. The writer of this copie may seeme to be very olde, for you see hee begins to dote. But heare of an other ancient copie in *Bawaria*, a very especiall good copie (for so it must needs be if it make for the popes supremacie) and yet I must needs tell you before hand from the *Isuites* owne mouth, that well it may agree with the *Cambron* written, or printed *Pamelian*, in the meaning: but surely it differs much in the order and placing of the words. I will set down the words truly as the *Jesuit* hath related them.

Codicem illum per antiquum, sententia quidem, sed non verbis aut ordine verborum, cum *Pameliana* Editione consentire. 1b. "There is a difference in words also, not in order only.

"Our Lord speaketh vnto Peter: I say vnto thee, because thou art Peter, &c. and a little after, and the same after his resurrection.

onem suam dicite; Pisce Oues meas. Super vnum edificat Ecclesiam, & illi pascendas oves mandat. Et quoniam Apostolis omnibus potestatem tribuit potestatem, vnam tamen Cathedram constituit, et vnitatis originem rationis suae auctoritate disposuit. Hoc erant vique & ceteri quod Petrus, sed primatus Petri datur, vna Ecclesia & Cathedra vna moretetur, & Pastores sunt omnes, sed grex vnus ostenditur, qui ab Apostolo omnibus vniuersi consensum pascatur. hanc & Paulus vniuersum quid ostendit, tunc se sedem creditur qui Cathedra Petri, super quam fundata Ecclesia est, desinit, in Ecclesia esse continet. Super vnum edificauit Ecclesiam. Et quamuis Apostolis omnibus potestatem tribuit sua potestatem tribuat & dicat, Sicut misit me Pater, & ego mitto vos: accipite Spiritum Sanctum; si cuius remiseritis peccata, remittentur illis, si cuius tenueritis, tenebuntur: tamen vnitatem manifestaret, vnitatis eundem originem ab vno incipientem suae auctoritate disposuit. Hoc erant vique & ceteri Apostoli quod fuit & Petrus, pari consortio praedici & honoris & potestatis: sed exordium ab vnitatem proficiscitur, ut Ecclesia Christi vna monstratur, quoniam vnam Ecclesiam etiam in Cantico Cantorum, &c. Hec ex Barthelemy Cod.

saith: Feed my sheep. He builds his Church upon one, and commands him to feed his sheep. And although he giveth a quall power to all the Apostles; yet he appoints one chaire, and disposeth the beginning of vnitie by the power of this speech. The rest of the Apostles were that Peter was; but the primacie is giuen to Peter, that the church may be shewed to be one, and one chaire. And all are Pastors, but there is but one flock, which is to be fed by all the Apostles with one consent. And this vnitie of Paul, bee that holdes not, doth hee thinke to hold the faith? he that forsaketh Peters chaire vpon which the church was built, doth hee trust that he is in the church? He hath built his church vpon one. And although after his resurrection hee gaue his power alike to all, saying: As my Father sent me, so send I you, take the holy Ghost; if you remitt to any their sinnes, they shall be remitted; if you bind them they shall be bound: yet to manifest vnitie, he disposed by his authority, the origen or fountaine of the same, beginning of one. The rest of the Apostles were that Peter was, in equall fellowship of honour and power: but the beginning commeth of vnitie, that the church of Christ may be shewed to be one, with one chaire in the Canticle of Canticles, &c.

Thus farre Gretser with his exceeding ancient copie of Banar: or rather he goeth not very farre, but tosseth and tumbleth vp and downe like a horse in a mill. We wil not call his credit, but his iudgement, in question. You see the world goe harde with the *lesuite*, when this

copy

copie must be set from *Banaria* to iustifie the *Cambrian*;
and both of them brought to testifie for the *Roman*; the
Roman for the supremacie: yet well fare the *Cambrian*;
that hath all that it should haue for Peters supremacie;
though it haue nothing or little of the Apostles equality:
but this is mistaken not only in that, but in sundry other
things, taking *Paul* for *Peter*, one sentence for an other,
and according to the Methode of the Gospell hath pla-
ced the first last, and the last first. I wonder the modest
Iesuite blushed not to see so many and so foule mista-
kings, within the compasse of so few lines. Either bring
better copies then these out of your storehouse of Anti-
quitie, the *Vatican*, *Sfortian*, *Florentine*, or *Venice*, from
either *Germanie*, *Spaine*, *France* or *England*; or else take
backe these witnesses againe. *Hi quoque habent artes, qua-*
que inuentur eunt: These were hired to speak any thing,
and haue more cunning in them, then that we should rely
vp^o the credit of them alone. For, say, Is there more credit
to be giuen to these two copies, (which, whether there be
any such, or so ancient, must rest vpon the faith of a *Iesuit*)
than to all the *Manuscript* copies throughour the world?
which, without doubt, each one of their owne side, bee
some hundreds. I haue often wondred with my self, how
they could let passe such a place of great aduantage for
establishing the supremacie, vnought for so long. Surely
if they haue not taken paines to view the places, and com-
pare them with the best originals, they are very negligent
in a case, that so neerly toucheth their best remire, which
is in *Capite*. If they haue collated the places (as they are
indeede most industrious, compassing sea and land to
compass their desires) hauing better meanes, and greater
opportunitie to do good in this kinde, than any other
order.

Hanc & Pauli
vnitatem qui
non tenet. Cod.
Bauar.

Luc. 13.30

^b There is no one
sentence in its
due place, or
proper words ci-
ted.

OID.

^c The Author of
the grounds of
the old religion
and the new, in
his answer to
Crashaw, page
223.

order amongst them that I know: (for they haue store of Libraries, and abound in auncient *Manuscripts*) let them speake the truth on Gods name. Is *Cyprian* for their supremacy, in his Booke *de unitate*, (not to argue from the Title which *prooues the vinity of the Church, and not the Supremacy of the Pope*)? are these sentences found in any of those choise copies? Not in one: their deep silence proues as much. Or would they deal with vs plainly, they find not these sentences by vs iustly challèged of falshood, to bee in all or any of their auncient written copies. For prooffe whereof, although we cannot directly say, yet we may probably coniecture as much, in that we find not in all our ancient written copies any such sentences, (especially such as make for the Popes supremacy) which are to be seene in the *Roman* or *Pamelian* copies of this booke. I haue seene 8. ^d very auncient *Manuscripts*, and can speak of my certaine knowledge, that none of these haue any such matter, as may leade vs to think that they were once in the Text, and were afterwards left out by negligence, or thrust out of their purpose. For according to *Bellarmines* rule, which is indeede an excellent rule or squire to measure such like sentences by, * *Take these words away, and there will be no want of them*; as much is cleerely proued as was at any time intended by *Cyprian* touching the vinity of the Church, and no more: adde these words vnto the Text, and they will stand out of order, as if they had neuer seene the Text before, and cannot be shuffled in, but with much adoe. Thus we haue seene the best learned Papists shrewdly plunged in defending this inexcusable and palpable corruption of *Cyprian*: stay a while and you shall see some cleane ouer head and eares. Surely, if they could haue but dreamed that the maintenance of this

^d Two Copies in the great Library de Lambeth, two in the new Col. in Oxford, one in Lincol. Coll. Library. another in the Publick Library, the 7. at Salisbury in the old Library, the 8. at Benet Col. in Cambridge.

^e Si auferantur, nihil perit de sensu & contextu verborum. Bell. lib. 2. de Sacram. Euchar. cap. 22. pag. 618. out of Sixtus Sen.

^f Hosius Copie reads: Hic Petrus primatus datur: Pameli- us leaving both hic, and et; Petrus primatus datur.

this place would haue proued so dangerous and troublesome vnto them, they would doubtlesse haue done as wise Captaines are wont to doe, rather haue quitted the place at the first, than to haue bene thrust out of it afterwards with shame and dishonour. But I heare of two that go about to repair the breaches, and to build vp the decayed walles againe; the one an ^a English man, the other Dutch: the one in *Latine*, the other in the *vulgar tongue*; the one a man of great name, the other without either name or fame; the one calls himselfe *James Gretser a Iesuite*, the other shall go vnder the name of an *vnknowne Author of a Treatise of the grounds of the old and new Religion*, printed Anno Dom. 1608. Where you may obserue that the Authors name is purposely obscured, and the place where the book was printed concealed, a signe of no good meaning, as the ^b learned Cardinall theweth: ^c For every one that doth ill, hateth the light, and commeth not to the light, that his works may not be controlled. But he that doth verity, commeth to the light that his workes may be made manifest, because they were done in God. We will begin first with the *Iesuite*: the occasion of whose vntempered dawning of this place, must first be carefully weighed.

Amongst some few small *Treatises* which it hath pleased the Almighty to make me the Pen-man of, it hath so pleased his diuine power (to whom be the praise) that I haue published a ^d *Catalogue of the Manuscript bookes of Oxford, and Cambridge*; by publishing whereof I had thought to haue done a worke very acceptable vnto the vnfeined louers of Antiquity, whether Papists or Protestants: and in truth it is censured by one of the greatest Censors and sharpest Inquisitors of books *Antonius Pos-*
B
sewinus

^a The Author of the grounds of the olde Religion and of the new in the very conclusion of the booke in his answere to M. Crahwes Booke of Romish forgeries and falsifications.

^b Lac. Gress. de iure et modo prohib. lib. malos lib. 1. cap. 7. the contents of that chapter.

^c Refutatur impudentia Angli cuiusdam Caluiniiani vociferantis scripta patrum a Catholicis deprauari. p. 197

^d Hæc sanè non boni operis argumenta sunt. Bell. in Tr. ad-

uersus Barclaium in Praef.

^e Io. 3. 20. 21.

^f Ecloga Oxonio Cantabrigiensis. Lond. 1600. quarto.

^g Iudicium & cautio de Ecloga, siue de Catalogis Oxonio Cantabrigiensibus Londini editis.

¹ He was 73. in the year 1606. see his preface before the 2.

Time,

² Eradenda sunt quaecumque Col-lector de suo inseruit in Epistola dedicatoria, atque ad libri finem addicit.

³ Which God knoweth was very little.

⁴ Cyprianus recitatus.

⁵ Cyprianus corruptus quater in uno loco pro utendo patu. in Ep. dedi-

catur. 1. 16.

⁶ He hath left out the words, quo usus sum in his last edition.

⁷ He hath written purposely against this Collation of Cyprian.

which Possenine hath stolne from me and cited as his own in his Apparatus. To.

1. pag. 362.

⁸ Editto del Maestro del Sacro Palazzo.

⁹ Ecloga Oronio-Cantabri-

gens. distributa in Libros duos &c. Lond. 1600. omnino prohibetur. Vide Ind. lib. Expurg. per. Fl. Jo. Mariam. Romæ. 1607. 8x. pag. 732.

seminus, in his time living, ^f one of the oldest Iesuites, for a booke good enough, ^g taking away that which was added by me either in the Epistle dedicatorie, ^h or in the conclusion of the book; and so much am I beholding to the Iesuite, that without my leaue he hath taken vpo him to farther a ⁱ Treatise of mine, which was written by mee purposely (that I may confesse the truth) to ^k shew the vnttruth and fallhood of our aduersaries. But still the Foxe wil not leaue his skin, nor the Æthyopian change his colour, nor the Iesuite forsake his trade, the Iesuite will be a Iesuite still: for hee hath changed Protestant into Papist, Geneva into Paris, and translated my Treatise wholly into his great Apparatus, without my leaue asking, as shal be further shewed in prosecuting the wrong done vnto mee. So that I may very well change the words of the Poet, and say vnto him:

Quem recitatus aues est, ô Possenine libellus:

Sed male dum recitas, incipit esse tuus.

The booke you cite, friend Possenine,

Was written first by me.

You cite it ill, I know it well,

Its likely yours to be.

But to see how vnhappily it hath fallen out on the Iesuits side: the Iesuites fraud is espied, and by himselfe (as well ¹ as it could be) excused; but no excuse will serue: his fellow Iesuit Grefser hath done him the kindnesse ^m to wound him deadly through my sides ⁿ, and the Master of the sacred Palace in Rome hath corrected his iudgemēt, or folly rather, ^o with an *Omnino prohibetur*, vtterly forbidding

the

the booke to be read vpon^p pain and perill mentioned in the *Catalogue of bookes forbidden*. Now what should be the reason of this their prohibiting such a book of *Antiquities* as this is, I cannot apprehend, vnlesse they feare belike to haue these ancient records too much knowen, before they be better perused by the *Inquisitors*: and som such thing it is, that *Possuine* himselve did feare, though he had clean forgotten it in licensing the book to be read. For thus hee writes elsewhere, in his^a *selecta Bibliotheca*. *Wee must, sayth the Iesuite, take as great care as may be, in the libraries of Princes, or others, that wee doe not suffer every one to stand poring and prying into these Manuscript books, whether Latine, Greeke, or written in any other language, which are not by the church permitted to be read: FOR THESE ALSO MVST BE PVRGED.* And where it might be objected as vnpossible, to purge all the *Manuscript Books*, in all the *Libraries* of the world: he prevents this obiection with a most excellent method, shewing vs that it may very well be done, and that in a short space; *If euery man would take the paines to purge his own Manuscripts, and sweepe as it were before his owne dore, as men doe in great Cities, when they are to entertaine the Prince vpon a short warning.* Whether this bee the cause of forbidding the booke at *Rome* or no, I know not: but sure I am it is not the only, nor the especiall cause. For in the *Epistle Dedicatorie*, I was bolde to ayme^r at the corruption of the *Fathers* workes, (the chiefe object or subject of my studies since I knew what their learning was) and a few instances were giuen of their corrupt dealing, in *Aug. Cyrill, Chrysostome, and Cyprian: atque hinc illa*

^p Oltre la gra-
uissima offesa
che faranno a
Dio controfa-
ciendo, & oltra
le censure Ec-
clesiastiche - si
castigaranno
seueramente
Ib. pag. 736

^a Bibliotheca se-
lecta li. 1. c. 12.
In Bibliothecis
Principum & a-
liorum, cau-
endum est potissi-
mum, ne vnicui-
que pateant
Manuscripti li-
bri, siue Graeci
& Latini, siue
huiusmodi co-
scripti, qui ab
Ecclesia non
permittuntur. Ad
istos enim quoque
purgatio perti-
net. Ib. pag. 58.
^r Hæc omnia si
vno & eodem
tempore pro-
curentur, id fiet
quod sæpe vel
ingentibus Ci-
uitatibus acce-
dere vidimus,
quæ vnica die
mundantur,
cum quisque
spacium viz,
quod ad se per-
tinet euentu-
m.

bet. Poss. ib. ^r Corruptunt patres: Augustinum, Cyprianum, Chrysostom. Cyrillum & ca-
teros. In Ep. Ded.

* By Greiser de iure & more li. prohib. l. 2. c. 7. and by the author of the grounds of the old religion and of the new.

* P. g. 117.

† *Locus primus* corruptus pro tuendo papatu, Super illum vnum ædificat Ecclesiam suā, & illi pascendas mandatuces suas.

‡ *Locus secundus*. Vnam Cathedralam constituit.

§ *Locus tertius*. Primatus Petro datur & vna Cathedrala.

¶ *Locus quartus*. Quia Cathedralam Petri super quam fundata est Ecclesia, deseruit, in Ecclesia se esse confidit.

‡ En crimen, en plagium papistarum - cuius mutatur in cuius in eis: qui immunitur corruptela! quia non est idem sensus:

Deus ædificat, vel ædificavit Greiser. ib. p. 99. b. Crimen hoc ut prius in iquissimis Codicibus defenditur, quibus vsus Manutius, alique eruditissimi Ib. p. 201. c. Itaque Codices opponuntur Codicibus. Mitto dicere, quod antea dictum, lubricæ fidei hæreticos esse, cum aliquid huius generis affirmant, Ib. p. 301.

lachryma, this in truth (if I bee not deceived is the cause why the whole booke was forbidden, and the *Epistle* so much and so eagerly written against^e, by diuersē men. But let vs heare what they can say, first for *Cyprian*, and hereafter of the rest, why we should not proceede against them *Lege Cornelia*. In the 2. Part of my ** Catalogue of Manuscripts*, to proue that *Cyprian* was corrupted, I alleaged 4. places, of which there is no one found in 4. ancient *Manuscripts*.

The 1.^a vpon him alone, for vpon one hee buildes his Church and wils him to feed his sheep.

The 2.^a He constituted one chaire.

The 3.^a The primacie is giuen to P E T E R, --- and one chaire.

The 4. and last. ^a Hee that forsakes Peters chaire vpon which the Church was built, &c.

How doth the *lesuite* answer these 4. palpable corruptions? To the first^a he talks of *cuius* for *cui*, taking indeed, *qui pro quo, adificat pro adificabit*; and in effect answers nothing to the iugling in of the word *alone* into *Cyprian*s text.

To the second place, he constituted one chaire, his defence is^b, that *this reading is consonant onto the ancient bookes, which Manutius and other learned men that haue taken paines in setting forth of Cyprian, vsed* and^c hee dares to oppose copie against copie; although hee prayses you to remember, that *Hæreticks are not to bee trusted in this kind; when they talke of ancient copies*. Let the indifferent Reader examine both our authorities, and weigh.

our reasons. It was not *Minutius* labor to reuize, but to reprint the Fathers workes, being reuised by others. The Pope ^d sent for him to print the Fathers corrected: he appointed 4. Cardinals to see the worke done. Card. Barro-
maus had singular care of Cyprian: copies very auncient, men very learned, exquisite diligence was vsed in it. *Ma-*
nucius himselfe writes that his whole charge of printing bookes at Rome, pertaineth to the dignity of the Popes See: and is it not to be feared, that this dignity did much duxell
 their eyes, who perused copies to correct the Fathers? The purpose of the pope was (as ^e he declareth) to haue them so
 corrected, that there should remaine no spot which might infect the minds of the simple, & with the shew of false doctrine. Whereby if it be weighed what false doctrine signifieth in the Court of Rome, a man may ghesse easily how they did correct them, chiefly sith they haue not shewed where they found these words, [of one chaire] and others, as ^g others use to do in new corrections of Authors, & that they haue blotted out whole Epistles, such as make against their pretended authority, as ^h the 74. & 75. *Ad Pompeium contra Epistolam Stephani*, and of *Firmilianus* to Cyprian, where it appeares that the Authors of those Epistles were something to sawcy with his Holiness, to put him in mind of his place, or to learne him his dutie. But to let *Minutius* goe for at the least a suspected if not convicted forger; doth *Pamelius* with his ^k whole Library of printed, and written Cyprians mentioned in the forefrone of his booke, speake for him? verity no, they rather haime than helpe the *Iesuite*: for all the printed and written copies haue forsaken him, saue only the old suresby *Cambron* copie.
 Mentioned before, to wit 9. written and 13. printed Copies.

To. Rinal. in his Confer. pag. 167.

Pius the 4. being desirous that the Fathers

workes should be set forth corrected most perfectly, and cleansed from all spots.

Manut. lib. 8. ep. ad Pium 4.

Manut. prefat. ad Pium 4. in Lib. Card. Poli de Concilio.

False doctrine species.

The Louian diuines in setting forth of Aug.

Morelius of Cyprian, Costerius of Ambrose, Erasmus of the Fathers commend.

They are left out by Manutius.

Roma 1564.

are restored by Pamelius and found in all the MSS.

Stephanus P. haeticorum causis contra Christianos.

contra Ecclesiam Deiasteret.

constant. Ep. 74.

deuincit.

deuincit.

deuincit.

deuincit.

deuincit.

deuincit.

B 3.

Where.

¹ Non sapit qui plus fidei huic hæretico & codicibus ei obsequentiſſimis habendum eſſe credat, quam ſupranominatiſſi: lubricæ fidei hæretici ſunt, cum aliquid huius generis affirmant. Ib. p. 300, 301.

^m Facta 4. Mis. exemplar. in collatione.

1. Mf. ma. ſignificat exemplar maius in *Novo Coll.*

2. Mf. min. exemplar minus in *ead. Coll.*

3. Mf. Linc. Codicem, quo uſus ſum ex *Coll. Lincol.*

4. Mf. Ben. lib. extantem in *Bibl. Coll. Benedicte Cantabrigiæ* pag. 124.

^a They are to be ſeene two in his Graces Libr. at Lambeth, one in the old Library at Salisbury, the 4. in the publicke Library at Oxford.

^o Si veritatē dico vobis, quare non creditis mihi? Ioh. 8. 46.

^p Quis non potius credendum exiſtiter Manutio ex antiquiſſimis Codicibus? quorum vna non gentorum annorum erat. Ib. pag. 302.

^q Vt eam eadem verba a Pamelio in Cambrouenſi optinere notæ, vt & ab Hoſio Cardinale in alio vetuſto exemplari reperta eſſe. Ib.

^r Pamel. annot. 14. in Cyp. de vniuerſitate.

Where hee bids you beware ¹ how you truſt bareticks, whoſe faith is falſhood, and their credit not worth a ruſh, when they urge any authorities; I pray you againe and againe, to beare away this ſentence, and conſider whether *Gretſers* bare deniall, or my punctuall and direct proceedings, be more to be credited. *Gretſer* ſayes there bee no ſuch books peraduenture. I proue the contrary, ſhewing ^m where the books are to be had, and how many, neither is any Papiſt debarred of the ſight of any of them. I would they would requite vs with the like kindneſſe. And if all theſe copies be not ſufficiēt to proue my intention, I can produce ſoure other very ancient copies, and ^a remit the indifferent Reader vnto the ſight of them alſo. ^o If I haue ſpoken a truth wherefore doth he accuſe me? if I haue not, and the contrary can be ſhewed, I deſire no fauour at his hand: I will be content to loſe, not only my my credite, but my life alſo. Dare they make the like offer?

To the 3. *The Primacy is giuen to Peter*, and *one chayre*. The Ieſuite, *antiquum obtinet*, falls to his old wont; fighting ſo long, till his weapons bee beaten about his owne pate. He ^p brings in *Manutius*, and *Pamelius*, with one or two copies very auncient; written, one of them about 900. yeares agoe, ^q if *Marianus Viſtorius* bee to be beleued. But how doth *Marianus* know ſo much: is the date put to the booke? that were a manifeſt note of corruption: for *Explicit Anno Domini* came in but of late yeeres, within this 400. or 500. yeares. If the date be not added,

^r Pamel. annot. 14. in Cyp. de vniuerſitate.

how

how knowes he that the booke is so ancient? But be it as auncient as it will (for my part I will not so much distrust his iudgement) and let that *Cambron* copie exceed this in age and goodnesse: yet say, in reason ought we to beleue these few copies, 'before all the copies that haue bin perused, some of them as ancient; and far more indifferent, that are yet remaining in Europe? He addes farther, *of a copy that Cardinall Hosius had of great antiquity, that confirms this reading.* I wonder what became of it, was it his owne? why then did hee not bequeath it as a most pretious Iewell to some publique Library? Was it belonging to some publique Library? What then is become of it? I feare me there was somewhat in it, which was not very pleasing vnto the Cardinals, and the rest of our good masters; who deale with bookes, as *Plutarch* reports the *Lacedemonians* dealt with their children: if they were faire and beautifull, they nourished & brought them vp; if foule and ill faoured, they made them awaie. I will not spend so much time as needlessly to apply. To proceed: He goes about to ^a iustifie *Manutius* and others for honest men, in reporting these words. Who calls their credites in question? I must confesse I haue little to say vnto *Manutius*, he was but the Printer: but if Cardinall *Borromaus* were now liuing, I could take iust exception against ^x him; and the rest that were put in trust with that busines. But as for others, I do verely beleue, they spake the truth in this, they found the words in the *Cambron* copie: but whether they found not much more, that might argue the copie of sundrie errors and foule corruptions, iudge yee. But the *Iesuite* which would haue all of his sect and side to bee beleued at their bare word, and yet wil not beleue others though they sweare

¹ which Morelius, which Cauchius, Rembol, Costerius, Erasmus, and others had.

² Ut taceam eadem verba ab Hosio Cardinale in alio vetusto exemplari reperta esse. Gretser. ibi p. 301.

³ Plutarchus. ^a Nec tantum causa habuit Manutius, aut vllus Catholicus, vt contra Codicū fidem hæc verba Cypriano allueret quantā &c.

⁴ For the correcting & cleansing of Cyprian specially about the rest singular care was taken by Card. Borromaus. vid. Ep. ded. Cypri.

neuer

¶ Nectantum
causæ habuit
Manutius, aut
vilius Catholi-
cus, vt contra
Codicū fidem
hæc verba Cy-
priano allueret:
quantum habuit
iste hæreticus,
vt ea excinde-
ret: quia Ca-
tholicus ex ipso
quoque Cypriano
clarissima pro-
prium Petri
suppetunt: at
hæreticus vix
locus vilius tam
perspicue obni-
tuitur quam iste.
Quocirca non
mirum si velin
aliquibus ex-
emplaribus
non reperiri
mentiantur, aut
eradant, aut ex-
scindant. Hic
enim mos est
hæreticorum.
Ib. pag. 301.

* See Part 1.
Where ate 187.

Treatises confes-
sed by the best
learned Papists
and twice as ma-
ny more that

are challenged by Protestantes not without good cause. * Censuris in lib. Aug. b Videmus vt qui-
que veterum scriptorum his quingentis annis in studiosorum manibus versatus est, ita ad nos
venisse corruptissimum. Vides lib. 11. de causis cor. Art. pag. 343.

c Soletne qui climen falsi committere cogitat, lectorem - pramonere? Gretser. lib. 2.
cap. 7. pag. 303.

neuer so religiously, that the words are not found in any
of their copies. ¶ What reason haue Papists, sayth hee, to
adde these words vnto Cyprian, against the faith of the Ma-
nuscripts? Haue not Hæreticks much more reason to rage
them out when they were cited in? Papists haue many cleer
authorities out of Cyprian, none so pregnant against Hære-
tiques, that dooth so much gall and torment them as this.
And therefore no maruell if they lye, and say there bee
no such sentences found in some copies, or else if there bee
any such, blot or cut them out. For Hæreticks are wont to
play such pranks as this. Yea, say so stil, and I pray you let
corruption of bookes and changing of words contrarie
to the meaning of the Author, be agreed vpo of all hands
to be a true note of the false Church, and the matter will
easily be concluded of our side: so that we may safely cry
out with Thomas Aquinas, conclusum est aduersus Mani-
cheos, we haue taken the Iesuites in the same net that they
haue layed for others. Whose dooing is it that so many
hundred * Treatises haue been broched and scattered a-
broad in the names of the auncient Fathers? were they
not Monks, and Friars. A Friar, ergo a liar, was hereto-
fore a common, but a true saying: this hath bin their ordi-
narie practise almost, either to corrupt true bookes or to
forge false, within this 4 or 5. hundred yeares last past, as
both a Erasmus and b Vines haue wisely obserued. But ful-
ly and clearely to answer the obiection proposed, doth a-
ny man thinke me so foolish, as to lie and faine, or to blot
and blurre these sentences out of the ancient records; and

then to send men where they might see my false dealing. He that would haue gone about such a feat, would haue done as the ^d Cardinals did at Rome in their Edition of Cyprian: he would haue told you of copies, and copies; but where he had them, or of what credite those copies were, that he would haue kept vnto himself. As, if a thiefe, being examined where he stole the horse, should say hee bought him of a horse-courser, on the high way; the man, or place where, he knoweth not. But his last refuge is, ^e Perhaps I had bad eyes, and could not see these wordes in the ancient copies. I answer: I thanke God, my eyes serue, and I hope shall, to discouer many thousands of these, and the like deprauations, in the rest of the Fathers workes: or if his eyes be better than mine, let him either come, or send ouer into England, to disproue me. To say, that these words are in other better Manuscripts, is but to say the same things againe: *Nihil dictum est, quod non sit dictum prius.* Calvinists (such as he vpbraideth me withall), shall be found as true of their word, as Iesuites; howe soeuer they please themselves.

The 4. and last place by me objected, is, *He that forsaketh the chaire of Peter upon which the church is built, doth he trust to be in the Church?* The Iesuites answer is, that it is added as I say: *Pamelius hath noted as much before, and therefore the place is free from wilfull corruption; for, if he had any such meaning, hee would not haue noted these words to haue beene wanting, in those many written copies which he vsed.* Surely, in that he obserued these copies so narrowly, and deliuered his obseruation so truly & freely, he is highly to be praised: but in preferring one *Cambron* copie before so many Manuscripts of his owne, so many of ours, so many besides, as haue diligently collated and

^d They do not shew how many copies they vsed, where to be had, and upon what reason each place is changed, as others rise to doe.

^e Si autem verba illa verè non reperiuntur in Codicibus illis Anglicanis, quos ille sortale limis oculis inspexit, non propterea Cypriani non erunt, Gresser. lib. 2. cap. 7.

pag. 302. Cum in alijs, & quidem vetustissimis compareant. Ib.

pag. 302. In-deq; in publicis sunt eruta, a viris quibus mendacium longe est iustius quam Caluini-

nis. Ib. Sed quæ hoc loco fraus? an non Pamelius hanc lectionis diuersitatem annotauit? Gresser. Ib.

pag. 303.

* Or else bee
would haue fol-
lowed: as before
hath beene pro-
ued, pag. 4.

^b Cur tuos ran-
cidos Codices,
qui fortè vix se-
culum ferant,
as:reponere-
mus exemplari-
bus sinceris?
pudeat te Cal-
uinist. Thra-
sonicæ tuæ im-
pudètiæ. Gress.
ib. pag. 303.

ⁱ Vt ex hoc di-
uinare liceat,
quam olim fue-
rit Anglia liti-
re excolta, & e-
ruditorum ac
idignium viro-
rum ferax. Io.
Cæsterius in Ep.
Ded. præfixa ope-
ribus Ambrosi.

^k Vnius exem-
plaris in Anglia
olim conscrip-
ti subsidio pluri-
ma à nobis re-
stituta sunt, in-
quibus priora
exemplaria (viz.
4. & cœnobij

discretis) aut nihil, aut certe, parum contulerant. Id. Ib.

perused S. Cyprians workes; what doth it argue, but that
fancie doth sometimes ouerrule reason? chiefly whereas
that copie how olde so euer it be, was not found * in his
owne iudgement. Againe, as before he would faine haue
men to beleue that all is true which they say, false and
fained that we produce: ^b so here he cōmends their owne
parchments for Antiquities, but discreditours for pal-
try new made stuffe that are scarce an hundred yeeres olde.
Wherin what doth he else, but fall into that crime, which
he charges me withal in the very next words? of a Thra-
sonicall impudency, thus to insult vpon vs Protestants, as if
we poore soules had neither honesty, nor antiquity on
our side: but, *exitus acta probat, let the end try all.* Wee
will be bold to compare copie with copy, antiquity with
antiquity, number with number, goodnesse with good-
nesse, and let our aduersaries be our iudges. Who, won-
dring to see so many good and ancient Records met in
one poore Island, ⁱ haue thence drawne an argument, to
proue the flourishing estate of this Land, in Learning, and all
manner of knowledge: and haue so farre esteemed of our
Manuscripts, ^k that one English hath bin worth 4. others;
as Cæsterius the Critick hath by practice shewed in his E-
dition of Ambrose. See his learned Preface, and Posse-
nine the Iesuite throughout his three Tomes of Appara-
tus; though, after his visuall manner, hee hath ^l con-
cealed much that might be said for the truth of our Reli-
gion, and the honour of our Manuscripts. And the prin-
cipall motiue of his publishing my slender obseruations

^l He hath not set downe the hundredth
part of the Manuscripts in his Treatise: he setteth downe the Table of the writers of Diuinitie, though
out of it he hath rayzed these authors following; Turpinus, P. de Vincis Gu. de S. Amore, Raym.
Lallius, Marfil, Patavinus, Egidius de Fœno, Tho. Bradwardinus, Io. Wickham & Nic.
Claymangius.

^m vpon

Upon *Fulgentius de fide*, was the goodnes of the copies, and the faith, which he supposeth I did vse in the diligent collation thereof. Now, thanks gentle *Possesine*, that hast so well pleaded my cause against thy deare friend *Gresfer*, and freed both my person, and our Copies from that crime wherewith I stand deeply charged: but, I thanke God, the cleerenesse of my conscience, and the euidence of the copies, do so plainly proue the contrarie, that you may see of what metall the Iesuites forehead is made. In all that I haue hitherto, or by Gods grace shall hereafter be able to performe in this kind, I haue not proceeded in generall tearmes and gone about the bush, as they doe; but I haue willingly and voluntarily descended into particulars, particularizing the place and persons. And tell mee *Gresfer*, out of your owne obseruation, ¹⁰ would a man that went about such a peece of knauery, to raze the records, or belie the Manuscripts (very foule aspersions) sell men before hand where they shall finde these copies, and call so many witnesses against himselfe? No, no, Protestants are no fooles; or if they be, they shall bee found to bee such fooles, as shall tell the truth. In this last place, the Iesuite presseth me with his *Bauarian Copie*: but I haue shewed before, that it is but a copy of his countenance: it is but a scarse crow, a foolish and absurd Manuscript, counterfeited by one, that had more will than wit; and vrged by a second, that hath a great deale more wit, than either honestie, iudgement, or learning. But Protestants haue learned better discipline of *Bellarmin*, than to giue euil for euil, one taunt for another: for my part, if he be sory for his lewd & open railing & reuiling of me,

In hoc opere emendando, vt laborauit ille, qui Eclogam Osonio Cantabrigiam emisit; sic quia id fecit, ope Codicum quos Catholici plures ante annos in Bibliotheca, et Academiae huius Collegii reliquerunt, idcirco eam collectionem hinc addimus. *Poss.* Append. 2. Ad 10. *Tu. Appar.* pag. 32.

Dolus verisatur in generalibus.

Soletne qui crimen falsi committere cogitat, lectorem de diuersitate scripturae praemonere? *Gresf. lib. 2. cap. 7. pag. 203.*

Fortasse Aulicos nos putarunt cum ista scriberent. *B. II.*

It hath cleere words for the supermacie, though very foolishly set downe.

Gresf. lib. 2. cap. 7.

Non est nostrum reddere malum pro malo, Conuitium, pro conuitio. *Bell.* Refutatur impudentia Angli cuiusdam Caluiniani: in iure & bacchanis, vt non temere de statu mentis de-

iehus. videt
queat. Inter
cetera hæc ef-
futuuit hære-
cus. Gress. lib.
2. cap. 7. pag.
297. 298.
2. Sam. 16.

"Hee hath writ-
ten very bitterly
against his Ma-
iestie, inueighed
against Doc.

Moreton, Rai-
nolds Whitakers
Synod. Genti-
lis, my selfe and
others, & makes

an Apologie for
his railing in the
Preface to his
first Tome writ-

ten in defence of
Bjll. Yet Mi-
chael the Arch-
angel, when hee
spoke against

the diuell, and
disputed about
the body of Mo-
ses, durst not
blame him with

curst speaking,
but saith, The
Lord rebuke
thee. Iud. ver. 9
* Beth Gresser
the Possuine
wanted iudge-
ment for Gresser

writes against Possuine, and Possuine against himselfe. 7 To. 1. Appar. pag. 361. * As Dr.
Reinolds sheweth plainly: for Tremellius translation of the Syriac came forth anno 1569. Fabri-
cius Boder. anno 1571. In præf. C.

* Ex eius erudito opere, opus suum compilauit, Frater Villanientina correctis illis om-
nibusque pontificis tangunt. Rein. de idolol. pag. 120.

and diuers worthy writers amongst vs; whose books I am
not worthy to beare, I say no more, but God forgive him;
I doe with all my heart: but if he continue as he hath be-
gun, to cast ^{stones} at David and at all his seruants, I say
as Michael the Archangell, when hee fought with the Di-
uel, *The Lord reprove thee*. And thus I will take my leaue
of the Iesuites; being sorie, that I should haue occasion to
delay you so long from acquainting you, with this great
mysterie of iniquity, which workes so in the heads of the
Iesuites, that all the world may see both their folly and
knauery. Had I not answered the Iesuite, fully, trow ye,
if I had put ^{Gresser} ouer vnto his good friend and fel-
low Iesuite Ant. Possuinus? As our young Batchelours
say when they are presented, *Respondetis pro me Aristoteles*,
Aristotle shall answer for mee: so let Possuine
make my Apologie. For in hath pleased him in his first
Tome, at the word *Cyprian* to steale a Treatise of mine, and
concealing my name, *mutatum mutandū*, chopping and
changing some few words at his pleasure, to publish it (as
I haue before intimated) vnto the whole world: *Sic nos
non nobis malificamus apes*, thus wee Protestants must
take paines, whilest others reape the profit. Was there e-
uer the like thing done? yes, I remember *Fabritius Ba-
derianus* serued Tremellius, and Friar Villanientina ser-
ued Hyperius, the very like cricke; Fabritius stealing his
translation of the *Syriac Testament* from Tremellius: the
Friar taking from Hyperius his whole booke, *De ratione
Iudij Theologicij*. Perhaps in time to come, they will go

about

about to iustifie this their dooing: and why may they not as well maintain stealing, as lying? But I would with them hereafter to keepe their tongues from lying, and their hands from stealing & purloining. By that time they haue paid as deere for it as Possuine hath done, they wil haue but little ioy (like vntamed beasts) to breake into other mens grounds. Surely, in my iudgement, the *lesuite* was much to bee blamed of all sides: for it was neither wisely, nor honestly done of him. Honestly it could not be, vnlesse a man may be honest and yet a thief: and what a wise part was it for him, being an olde Foxe, to bee so much beholding vnto any *Protestant*, as to borrowe of him, when there were Papists enow that would haue lent him, as much as hee could haue asked, and thanked him to? Again, if his fingers were itching to be dealing with some Protestants writings; what a folly, or madness rather, was it to cull out such a Treatise among so many thousands, as was principally intended against them and their foule corruptions, and published by authoritie of ^b him whose will was vnto mee an absolute commaund? Now, if any man shall demaund how this can bee prooued against him, I will shewe him that the matter is euident, and plaine enough without any farther euidence, *Crimenque patens sine teste probatum est.* In the forecited place of his *Apparatus* pag. 361. amongst other bookes of *Cyprian* he reckoneth this, *De vnitatē Ecclesie*, and tels vs that wee are to expect the diuers readings and corrections of this booke, immediately after the Catalogue of his workes. And so it fallth out right, for in the next Page we read these words in *English*:

^a To shew their foule corruptions of the Fathers, workes.

^b The late Archbishop Dr. Whitgift, cuius nomē erit in Benedictione. OVID;

Ven. 1603.

^c De vnitatē Ecclesie - cuius libri varias lectiones, & castigationes ex Ml. Cod. vide infra post hunc operum Cypriani Catalogum. Id.

A pag. 364.

Elenchus eorū
quæ in opus.

Cypriani de
vitate Ecclesiæ,

sunt vel addita
vel detracta, vel

lapsu Typogra-
phi, vel alio

quouismodo
supposita dili-

genti 4. Manu-
scriptorum Ex-

emplariū (qua
in Antiquis Ca-

tholicorū Biblio-
thecis extabant

in Angliā) col-
latione, cum

duabus postre-
mis & ultimis

Editionibus ex-
cusi à Catholi-

cis: conveniūt
autem colum-

narum & pagi-
narum numeri,

cum libro im-
presso, an. 1593

Parisi apud
Ioan. le Preux.

Exc. Lōd. 1600

Cyprianus redi-
munt: hoc est

Elenchus eorū
quæ in opuscu-

lo Cypriani de
vitate Ecclesi-

æ, sunt vel ad-
dita, vel detrac-

ta, vel lapsu Ty-
pographi, vel

alio quouismodo
supposita, facta diligenti 4. Mss. exemplarium Collatione cum duabus po-

stremis & ultimis Editionibus excusi, tam a Protestantibus, quam a Pontificiis; conveniunt autem columnarum & paginarum numeri cum libro impresso Anno 1593. apud Ioan. le Preux.

* A report of such things as in *Cyprians* Treatise of the vnitie of the Church, are either added, or detracted, or by error of the Printer, or any other way or meanes changed; after a diligent collation of 4. *Manuscript Copies* (which were sometime extant in the olde Libraries of *Catholickes in England*) with the two last Editions printed by *Catholicks*: the number of the columnes and pages, doe agree with the booke printed, Anno 1593. *Parisus apud Ioan. le Preux.*

And that you may thinke that hee was the Collector or Collator of this painefull worke; expounding the abbreviations by mee vsed in the end of this Treatise, thus sayth he: *Mss. Linc.* directs you to the Copie which I vsed out of *Linconian* (he would haue sayd *Lincolne Col*): now to whom may the Pronounce I be referred; but vnto the Iesuite? But the truth is, this Treatise or Collation, was first published by me, and is falsely arrogated and misreported by *Possesine*, for thus you shall finde it in the *Catalogue of Manuscript bookes*: these are my words;

Cyprian restored or reuined: that is, A report of such things as in *Cyprians* Treatise of the vnitie of the Church, are either added; or detracted; or by error of the Printer, or by any other way or meanes changed, by a diligent Collation of 4. *Manuscript Copies*, with the two last Editions printed as well by *Protestants* as by *Papists*: the number and columnes of the pages doe agree with the booke printed Anno 1593. apud Ioan. le Preux.

Here

Here note the fraud and cunning of the *Iesuite*. I say the booke is collated with 4. *Manuscript* copies, and that I vsed in this Collation the two last Editions, printed ^{as well by Papiſts, as Protestants.} he hath changed the words: first, glozing them; ^{which were sometimes extant in the old libraries of Catholicks in England;} as if they were not now there, but were carryed beyond the seas, where hee might haue the sight of them: secondly, by changing them. Collated say I with the two last Editions, printed ^{as well by Protestants as Papiſts} (the most indifferēt course that can be held in any collation): collated, saith he, ^{with the two last Editions printed by Catholickes,} that is, by their interpretation, *Papiſts*. Lastly, where it is said that the Booke is printed, *Anno 1593.* by *Io. le Preux*, the acknowledged Printer of *Geneua*, with *Goulartius* learned Annotations, in refuting of *Pamelius* painefull, but impertinent and forced Annotations, hee makes the booke to bee printed at *Paris Anno 1593.* Where if anie such booke, with these, or the like obseruations should haue escaped the Presse, I should haue sayd their chiefe ouerseer of bookes *the Chancellor of Paris*, or some such, had been greatly ouerseene. Touching his falsifying of my words in the end of the Annotations, where (to cleere my selfe from any aspersiō that may be cast vpon me, of vsing or rather abusing copies to my purpose) *ad facti fidem asserendam*, I haue shewed where the copies are at this day, extant to be seene;

Ms. ma. signifying the greater Copie in new Coll.

Ms. min. the lesser written in the same Coll.

Ms. Line. a copie which I vsed out of *Lineol. Coll.*

Ms. Ben. a *Manuscript* Copie extant in *Bennet Coll.* in *Cambridge*: and I charge him with leauing-out the word

New.

^{Tam a Protestantibus quam a Pontificijs.}

^{Qua in antiqua Catholicorum Bibliotheca extabant in Anglia.}

^{Cum dualium postremis & vltimis Editionibus excusis a Catholicis.}

^{An. 1593. Parisi apud Ioan. le Preux.}

^{The ordinario; but most absurd objection of Gretser when he hath nothing else to say.}

^{Ms. ma. significat Exemplar in Novo Coll. scriptum maiori bus literis.}

^{Ms. min. denotat exemplar in cod. Coll. minoribus figuris exaratum.}

^{Ms. Line. Codicem quo vsus sum ex Coll. Lineolienſi.}

^{Ms. Ben. Librum Ms. Extantem in Bibliotheca Coll. Benediſti Cantabrigiae.}

* Quæritur, an
propria Hære-
ticorum nomi-
na expungi &
deleri debeant
ex ijs libris, qui
legi permittun-
tur? Respondeo
vsu esse intro-
ductum, vt om-
nino deleantur,
& proinde ex-
pungenda sunt:
nisi in Libris
Catholicorum hæ-
retici nomi-
nætur per igno-
miniam & con-
temptum, vt cõ-
futantur praua
corum dogma-
ta. Io. Mor. lib.
8. Infit. Moral.

par. 1. pag. 676

¹ Libri de fide
ad Petrum Dia-
conum, cum
antiquissimis
duobus Mss.
& postremis ac
vltimis Editio-
nibus excusis
tam Collatio,
ac castigatio.

Posi. in Append.

2. ad To. 1. pag.

32. It should be,

cum postremis

& vltimis editi-

onibus excusis

tam Basilienfi,

quam Parisien-

fi, diligens collatio ac castigatio. Cat. l. Manuscrip. pag. 125.

^m In his last Edition of his

Apparatu,

New Coll. in the two former abbreviations; and with great presumption, in arrogating vnto himselfe, by the Pronowne *I*, thewse of the *Manuscript* copie of *Lincolne Colledge*: which, God knoweth, he neuer saw in all his life. But the Iesuit being aduertised of his fault, hath recom- pensed it elſewhere, in citing an other Collation or Trea- tise of mine, not naming me, (^k for that is not lawful, vn- lesse it bee with a word of disgrace, according to their rule) but describing me, by the *Author of the Ecloga of Oxford and Cambridge*; praying for my conuersion, see- king to draw me beyõd the seas, & approuing my labors: though in setting downe that Treatise also, he hath been more bold than wise, to alter and change my words verie absurdly, at his pleasure; the word *I am* sticking fast like birdlime in the *Text*, and betraying him for a wilfull, but not skilful forger. Yet, because I perceiue, that before his death, he seemed to haue some remorse of that which he had formerly written (for in his last Edition he hath vpon better aduise, omitted the words ^m *quo vsus sum*) I will be no lesse fauourable to him, then to his fellow *Gretſer*, be- ing very well pleased to pardon the *Iesuite* vpon his hum- ble submission. Hauing now fully ended with the two *Ie- suites*, behold a new summons sent me from the vnkown *Author of the grounds of the old Religion and the new*: so that I am in a manner inforced once againe to apolo- gize for my Collation of Cyprian. But I intend to bee the briefer with him, because in my answer to *Gretſer*, I haue refelled and repelled, if not all, yet the most of his obiections. His first onset is, *He will not beleene that there be such Manuscripts of Cyprian, except hee see or heare it*

bet-

better proved. Were he of the Sect of the *Scripturists*; or neerer of kin to *Thomas Dydimus*; I cannot see what better proofes can be brought, than such as may direct him to the particular places, where the bookes mentioned are found: Namely, *two in new College; one in Lincolne Coll. in Oxford; the fourth in Bennet Coll. in Cambridge.* Dare any man suspect my faith? I can produce sundry witnessses, that can testifie as much: if any doubt, let him come and see. Thus the first blow is wel enough warded. The second is. so farte from touching mee, that it sorely woundeth the giuer. *More credite (saith he) is to be giuen to all the Manuscript copies throughout the world, which without doubt be some hundreths, then to these foure.* The argument is strong, on our side: for if more credit be to be giuen to some hundreths, than to fower; whereas we haue som hundreths, and you scarce fowre, three, or two (for ought that is yet knowen) more credit is to be giuen to our copies than to yours. And that al others agree with our 4. *Manuscripts*, (that I may returne him his owne reason) *it seemeth euident by diuerse reasons; but principally because no man euer before noted any such diuersity of reading as is to be found in the Cambron copie:* yet it is probable that the *Papists* themselues, who (as I hope, the *vnknown Author* will grant) haue printed his workes in sundry places, and at diuerse times (before euer the *Cambron copie* was heard of) would haue noted it, if there had bin any such matter found in the *Manuscript copies* of those *Countries*, where the book was published by them. He that thus presumeth that in all *Mss.* and printed copies of this book, these sentences making for the Popes supremacy are to be found, seemeth vnto me to imitate the mad fellow in *Ælian*, which would not be perswaded but that all the

Ælian Hist.
var.

^b Anno 1564

^d Manut. Ep. li.

8. ad Pium
quartum.

Magna Diana
Ephesiorum.
Aq. 18. 34.

S. Aug. Tom.
7. de Bapt. con-
tra Donat. cap.
3.

shippes which came into the haven were his; when the
poore soule was not the owner of one of them. For, be-
fore the comming out of *Cyprian at Rome*, printed by ^b
Manutius, which was hired for that purpose by the pope;
they cannot shewe any olde or new print, that hath these
sentences: the gaine whercof is so great, that the Priests,
Prelates & pillars of the church of *Rome*, would cry out
(before they did lose such a comodity). *Great is Diana*
of Ephesus, Great is the Pope of *Rome*, & highly to be fea-
red of all men. But to returne vnto our vnknowne Gal-
lant, in the third place hee maketh these brauadoes: *Nay*
further, the Centurie writers (who are esteemed very dili-
gent searchers of Antiquitie) taxe S. Cyprian for his doc-
trine touching the Popes Supremacie. Secondly, the doc-
trine of S. Cyprian taught in this booke, agreeth exceeding
well with that, which is found throughout all his Epistles.
Thirly, one of these Epistles, in which it is saide, that our
Lord did choose Peter the first or chiefest, and that vpon
him he built his church, is cited by S. Aug. who also allea-
geth those very words as S. Cyprians, which are in the prin-
ted Copies, to wit: Nam nec Petrus, quem primum Domi-
nus elegit, & super quem adificauit Ecclesiam suam, &c.
For neither S. Peter whom our Lord chose the first or chief-
est, and vpon whom he built his Church, &c. And more-
ouer, after S. Cyprians words he addeth himselfe: Beholde
where Cypr. rehearseth, (which also we haue learned in
holy Scriptures) that the Apostle Peter, in whom the pri-
mary of the Apostles through so excellent grace is higher
than others, See. Finally, the words which I haue will haue
excluded from S. Cyprians booke de unitate Ecclesie, are
so agreeable to his holy Fathers stile & phrase, and so fir-
ming his discourse, that no man can almost suspect them to
be.

be added. Thus wee haue scene our braue gallant lustily play his prizes: but the best is, there is no harme done, he doth but fight in the ayre. His first blowe is thus warded: I answer briefly; first, that *although we should grant this to be true*, which this gallant smith (that the *Centurie writers* do say so (*which neuer thelesse I will not beleue, except I see or heare it better proued*) what then? I must needs say, they were worse afraide than hurt. The second is put off thus. He saith, the doctrine of *S. Cyprian*, taught in this booke, agreeth exceeding well with that which is found throughout all his Epistles: in which we find the same sentences, almost in the very same words, &c. The doctrine taught in this booke doth agree exceeding well with that which is found throughout all his Epistles: Ho, ho; stay there: we shal take him tripping presently. What say you to **Cyprians Epistle to Stephanus Pope of Rome, or Firmilianus Epistle to Cyprian Bishop of Carthage*? do they build their faiths, or Church, vpon him alone? doe they giue him the chaire, primacie, and yeeld all manner of subiection vnto his gouernment, to bee ruled only by his definition? No: they make the *Scripture* sole iudge of all controuerfies; which is the *Protestants tenet*: and the sentence, as God would, is registred by *Gratian* in the *Canon lawe*. They make *Stephanus Peters* successour, vpon whom the Church is build, to be so farre from being the *rocke* of the Church; that they blame him for *bringing in of many rocks* without the true rocke Christ Iesus: for building many buildings without this corner stone. Lastly, they are bold to challenge his Holinesse, of *pride, false*

There is no such thing directly proued. *1. Cor. 9. 26*

There is no such thing directly proued.

**Ep. 74*

Ep. 75

** Si in aliquo nuntiavit & vacillauerit veritas, ad originem dominicam & euangelicam, & Apostolicam traditionem reuertamur. Cyp. ep. 74.*

** Ea facienda sunt quæ scripta sunt: & iterum, consuetudo sine veritate (scripturæ) vultus erroris est: propter quod relicto errore sequimur veritatem: scientes quia & apud Eldram veritas vicit. Cyp. Ep. 74 ad Pompeium. Gratianus, Diff. 8. c. Consuetudo quæ.*

** Multas alias Petras inducat, & Ecclesiam in multarum nouarum ædificia constituat. Ep. 74 Firmilianus ad Cyp. * Non intelligit obfcurari à se & quod immo, aboliri Christianæ pietatis veritatem, qui sic producit & deseruit veritatem. Ep. 74.*

** Inter cætera vel superba, vel ad rem non pertinentia, vel sibi ipsi contraria, quæ imperite attulit.*

que improvide
scripsit, cui um
illa admodum
Ep. 74. Item
hæc quæ ab
Stephano gesta
sunt prætere-
nuntur, ne dum iu-
dicia & info-
ritæ eius memi-
nimus, de re-
bus ab eo im-
probe gestis
longiore in-
stitium nobis
inferamus. cp.
75.

Fortassis cõ-
sultius foret,
nunquam edi-
tam fuisse hanc
Epistolam, ita
ut putem con-
sul dillam omi-
sisse Marcium
Pamel. in. arg.
Ep. 75.
Reg. 4. & In-
dices expurg-
torij non fi-
sunt in eum v-
sum, ut quid in
patribus indu-
catur, sed ut eler-
antur quæ mi-
lè sibi homi-
nès Patrum
monumentis
affuerunt. Gret.
de iure & mo-
do lib. prohib.
pag. 315.

ly, false, insolent, unsufficient: Yea, they make him
a little better than an hereticke or an Antichrist: and there-
fore it is no maruell, if these Epistles bee left out in the
Romane edition, *of set purpose*. for, so thinke *Pamelius*.
It had beene better for the Pope, if *those Epistles had ne-
ver been printed*; so saith the *Chamons*: but I do not hold
his doctrine for Canonically. I doe better approue the
iudgement of the *Councell of Trent* (I would the rule had
been as carefully obserued. It was a good law: but, *quid
leges sine moribus* it tooke little effect). In *dictis Catholi-
corum veterum nihil mutare fas est*, Wee will that nothing
bee changed, or altered in the writings of the ancient Fa-
thers: and yet in the *Romane* Edition of *Cyprian* (which is
the best of all others) they haue razed out, ° I 1. 12.
whole Epistles, besides infinite other wilfull corruptions
and deprauations, which shall by Gods grace bee publi-
shed, soon enough, to their shame. So that for a conclusi-
on of this point, whilst there shall be any record extant
of these *two Epistles* (which I hope shall be, by the singular
care and providence of the Almighty, as long as the Sun
and Moon doth endure), Let them talke what they will
of Peters primacie or Supremacie, *to be collected out of all
his Epistles*: I say as * *Aug.* doth, *Non me sarra et autoritas
Cypriani*. I trust, I haue made it appeare very plainly, *cos*
(as the ** *same author* saith in his first booke against the *Da-
natists*) *non solum non adiuvare autoritate Cypriani, sed per
ipsam maximè convinci atque subverti*: that the papists are
so *sarra* from heeing helped by *Cyprians* authorities: that is
(of all others) makes most against them. Likewise in the

° S. commended by Baronius, and followed by Bellarmine in all his works. ° Ep. 1. 3.
14. 1. 12. 71. 73. 74. 75. 81. 84. 85. 88.
* Lib. 2. de baptismo contra Donat. cap. 1. pag. 38. ** Lib. 1. cap. 1. pag. 321.

place of S. Aug. which is neither * rightly quoted, nor fir-
ly applied, I find Peters modest refusal of the primacie
which in the same place is given (in him or by him.) to
all the Apostles. I doe not finde, that either he, or any of
his Successors durst arrogate it vnto himselfe at that time.
Furthermore, Peter is there saide to haue forsaken the rule
of faith: which his Successours (men farre inferiour vnto
him in giftes and grace) do challenge, and in a manner
appropriate, or rather arrogate vnto themselves. Finally,
I deny these words, at leastwise in this place, to be agreea-
ble vnto that holy Fathers stile, phrase, or purpose; as being
so vnfit for his discourse, that no man can almost but suspect
them to bee added. The generall drift of Cyprian, is to
prooue the vnitie of the Church, (as I haue often shew-
ed) and not the supremacie of the Pope. And vntlesse you
will make Cyprian to contradict himselfe within few lines,
he prones the ⁹ equalitye of all the Apostles, rather than the
superiority of one aboue the rest: or if he giue him any pri-
macy in that place (because amongst the figures he placeth
Peter first, in that our Saviour said to him, Thou art Peter,
and on this (Peter or) stone will I build my Church, and to
thee will I giue the keyes of the kingdome of heauen; and a-
gaine, feed my sheep) it is only a primacy of order, and a pri-
oritic of place; in all other things as in the power of bin-
ding and loosing sinnes, in feeding the flocke of Christ, they
did share alike. But the most ridiculous thing of all, is to
drawe an argument from the stile and phrase containing
some few words, or lines, as if they could not be corrup-
ted.

Haue not whole booke beene thrust into the workes of My Lord of
Cyprian, Ambrose, Hierome, Austen, and others, & lie for-
ged under their names not in one or two, but in the most
Winchester pag. 65. 66.

part of the Abbeyes, and ancient Libraries of the West Church? Your Monkes and Friars, that were so skilfull in committing these manifold forgeries, knewe well how to counterfeit a few phrales, or broach som odde sentences in his name; a thing which euery schole-boy could doe.

Aristot. lib. 8
Top.

To conclude: His best argument, which like a good Aristotelian he hath placed last, is this: *In very truth, if there be any such copies, and there bee nothing razed out of them, I cannot but thinke, that they were written out before the art of printing was inuented, by some Wiclessian heretick; or, if they came out of some forraine countrie, by some Schismaticke or other, that held with some Germane Emperour against the Pope.* We will indeuor to draw his argument into mood and figure: that at the sight therof, as at the sight of a Gorgons head, the enemies may fall downe and be confounded.

Whatsoever I doe thinke to be true, is so;

But I cannot but thinke that these books (in manner and forme as I haue shewed) are corrupted.

Ergo, in very truth they be corrupted.

Horatius.

Pag. 224

Risum teneatis amici? Take heede you hurt not your selues with laughing. First, the gentleman comes with his *ifs & ands*: *if there bee any such ancient copies*: secondly, he is growen very distrustfull; *and there be nothing razed out of them.* They say, there are none more ialous then they which haue giuen most cause. But what talke you to vs of razors, and knives? wee will leaue them to you; who haue so cut and sliced the Fathers, as ^a Baals Priests, or as the poore ^r Indians are wont to iagge their flesh: so that wee must seeke for their bookes, as *Abysrus* members were sought for, scattered some in one place, and some in another. Lamentable is the case, and pitifull is the

^a 1. Reg. 18. 28

^r In Florida & Virginia, Vide Narrat. de Virginia à Tho. Harriotts. Typ. 3.

the cause of your Church; that by such vndue and vnrue
meanes needs to be maintained. Thirdly, and lastly, his
strong and inuincible argument is soone vniointed. For,
if the copies be ancient, they were surely written before
Wicklef's time: if they be not ancient, that is more than
he knowes. But to answer to the copies. It then vsed 4.
copies, and since haue come to the perusal of 4. others. ^{See before,}
And I dare presume to say, that most of them are as ancient, ^{pag 14}
as any they shall bring; for ought that I see yet proo-
ued to the contrary. Only two of them, I confesse, seem
to be of a later writing: the one written at *Florence*, the
*other (as I ghesse) in some part of *Italie*: both, vnder the
Popes nose, as it were; and yet they want these sentences
which make for the Popes iupremacie. So that both an-
cient and later, new and old books, are flat against them.
I pray, (for I will bee bolde to aske him this question be-
fore wee part; because I see he is so well read in the storie
of *Wicklef*) Where did you euer heare of any such practice
of *Wicklef* himselve for corrupting of bookes? Which
could not bee easily done without long time, and great
charge: and it would easily haue been knowne and pre-
uented, no doubt, or at the least objected vnto him. Be-
sides, what should become of these Transcripts? It is
likely he would haue left them (as pledges of his good
will) vnto ^{Hee was fellow} *Merton* or *Balliol Coll.* in *Oxford*, where hee
had his first and last being; but there we find no copie of
Cyprian: though of others of the Latine Fathers their
store is great, and their copies very ancient. Now then
if this forgerie were not practiced by *Wicklef* himselve;
much lesse is it probable to bee done by any of his follo-
wers; whose persons were still vnder persecution, and
their bookes burned. The like answer is to be shapen

¹ The Manu-
script of Linc.
Coll.

* The lesser of
new Coll.

² Hee was fellow
of Merton, and
head of Balliol
Col. in Oxford.
vide Registrum
Coll. and my
Lord of Can-
terbury against
Hill. pag. 50.

to his conceit & suspicion of the copies written beyond the Seas by some schismarick. I am sure hee knowes not so much: and what reason hee hath to thinke it, I knowe not. But the best is, Opinion hath little to do in these controuersies: Iudgement is all in a Professor of diuinitie: which whether hee bee or no, I cannot expressly learne. Thus to make an end of a brabbling matter, the Reader may see *Cyprians* corruption, my innocencie, the aduersaries obiections, the *iesuites* struggling without preuailing, lying without controule, disputing without argument, writing, fighting, * & libelling one against an other, and (to vse the * Apostles words) *consuming and being consumed one of an other*. Now, it is high time to leaue them, when they cannot agree amongst themselves. All the harme I wish them, is to read *Cyprians* booke, *de Vnitate Ecclesie* once againe, and thence to learne, first to be at vnitie in themselves, secondly with their brethren, lastly and chiefly with God and his Church. And thus I take my leaue of them at this time; beeing sory that I should haue this cause to be troublesome vnto the Reader. But, you see my occasions:

* Gretser against
Possleine, Poss-
leine against
the master of the
sacred Palace.

* Quod si inui-
cem mordetis,
& comeditis,
videte ne ab in-
uicem consum-
mami.

Gal. 5. 25

— Pudet hac opprobria nobis

Et dici potuisse, & non potuisse refelli.

The 2. place corrupted, in the 49. Homilie of the *Au-
thour of the vnperfect worke upon Matthew*, on
these words in the sixteenth verse,



Hen they that are in Iewrie, let them flee to
the mountains. Then, when you shall see
the abomination of desolation standing
in the holy place (that is to say, when you
shall see wicked heretic, which is the armie of Anti-
christ, standing in the holy places of the Church) let
them that are in Iewrie flie vnto the mountains: that
is, let them that are in true Christianitie repaire vnto
the *Scriptures*. For as the true Iew is a Christian, by
the saying of the Apostle (Rom. 2. 18. *Not he that is
in open shew, is a Iew, — but he that is in secret is a Iew*):
so true Iewrie is Christianity; the name wherof im-
porteth as much as confelson. Now these *Moun-
taines* are the *writings of the Apostles or Prophets*:
of whom it is sayd, *Thou gine it vs light after a won-
derfull manner, from thy querlasting Eills*. And a-
gain, it is sayd of the Church; Her Foundations are
vpon the holy hilles. Wherefore are Christians at
such a time charged to haue recourse vnto the *Scip-
tures*? Because at that time when heresie shall pre-
uaile & ouerspread it selfe ouer those Churches, there
can be no triall of the true Christian religion, nor any
place of refuge for Christians to fly vnto, that would
faine know which is the true faith, *but only the holie
Scripture*. Before this time there were many waies

Tunc qui in Iu-
dæa sunt fugiāt
ad montes.

Tunc cum vi-
deritis abhomi-
nationē desola-
tionis stantem

in loco sancto (id est
cum videritis hære-
sim impiam, quæ est
exercitus Antichristi,
stantem in locis sanc-
tis Ecclesiæ) in illo
tempore qui in Iudæa
sunt fugiant ad mon-
tes: id est, qui sunt in
Christianitate, confe-
rant se ad Scripturas.
Sicut enim verus Iu-
dæus est Christianus,
dicente Apostolo
(Rom. 2. 18, non qui
in manifesto Iudæus
est; sed qui in occul-
to): sic vera Iudæa
Christianitas est, cu-
ius nomen intelli-
gitur confessio, mon-
tes autem sunt Scrip-
turæ Apostolorum aut
Prophetarum, de quib⁹
dictum est (Psal. 6.)
illuminas tu mirabi-
liter à mōtibus æter-
nis. Et iterum de Ec-
clesia dicitur: Funda-
menta eius in monti-
bus sanctis (Psal. 86.)
Et quare iubet in
hoc tempore omnes
Christianos con-
ferre se ad Scriptu-
ras? Quia in tem-

potest hoc ex quo obtinuit hæresis illas Ecclesias, nulla probatio potest esse veræ Christianitatis, neque refugium potest esse Christianorum a iudæis, volentium cognoscere fidem veritatem, nisi Scripturæ diuinæ. Antea enim multis modis ostendebatur, quæ esset Ecclesia Christi, & quæ gentilitas: puse autem in nullo modo cognoscitur volentibus cognoscere quæ sit vera Ecclesia Christi, nisi tantummodo per Scripturas. Quare quia omnia hæc quæ sunt propriè Christi in veritate, habent & hæreses illæ in schismate; similiter ecclesias, similiter & ipsas Scripturas diuinas, similiter Episcopos, cæterosque ordines Clericorum similiter baptismum, aliter Eucharistiam, & cætera omnia, denique ipsum Christum. Volens ergo quis cognoscere quæ sit vera Ecclesia Christi, vnde cognoscatur tantæ confusione & similitudinis nisi tantummodo per Scripturas? Itaque & per signa cognoscatur qui erant veri Christiani, & qui falsi. Quomodo? Falsi quidem aut non poterant tacere, sicut veri Christiani: aut talia non poterant, qualia veri Christiani: sed faciebant vacuum, admirationem quidem faciebant.

to find out the Church of Christ, and the religion of the Gentiles. Now, he that is desirous to know which is the true church of Christ, cannot come to the knowledge thereof, *but only by the Scriptures.* Why so? Because all those things, which properly belong vnto Christ in the true church, hereticks haue the like in their schismaticall & false Church: they haue Churches as well as they, the Bible as well as they, Bishops and other orders of the Clergie, like baptism: in the matter of the Eucharist there is some difference; but in all other things they agree. Wherefore, if a man should long to knowe which is the true church, amidst such confusion of so many like things, whither shal he go *but to the Scriptures*? Again, heretofore by signes and wonders from aboue, it was knowen who were the true Christians, and who were the false. As how? The false Christians either could not worke miracles at all, or not in such sort as the true Christians did them. Their miracles were vaine things, causing admiration, but yeelding no profit, as wee haue oftentimes declared vnto you: But the miracles of Christians, were sound and substantial miracles; not only strange to them that saw them, but also very profitable. And this was the badge or cognisance whereby the true Christians of those times were knowen from the false. But now the working of miracles is wholly ceased, and translated rather vnto the Pseudo-christians; though their miracles bee fained, as themselves are counterfeite. But according to Peters exposition (as *Clement* reports) *even Antichrist*

him.

himselfe shall haue power giuen him to worke true miracles. Again, before, the church was known by her life & manners, when the conuersation of Christians was holy; & though all of them were not so, yet many of them were: but this holinesse and integrity of life was not to bee found amongst wicked men. But now Christians are become as badde or worse than Heretickes, or Gentils. Besides all this, you shall obserue greater continencie of life in their Schismaticall congregations, than in the true christian church. Wherefore if any man should happen to bee desirous to knowe which is the true church, how should he know it, *but onely by the Scripture*? So that almighty God foreseeing so great confusion of all things in the later times, chargeth Christians which are indeede true Christians, coueting to haue the soundnesse of the true faith, *to stie to nothing else but onely to the Scriptures*. For otherwise, if they haue recourse vnto any thing in the world besides, they shall bee offended, and perish, because they knowe not which is the true Church, and so fall into the *abomination of desolation standing in the holy places*.

qui sunt in Christi unitate, volentes firmitatem accipere fidei veræ, ad nullam rem fugiant, nisi ad Scripturas: Alioquin si ad alia respexerint, scandalizabuntur & peribunt, non intelligentes quæ sit vera Ecclesia. Et per hoc incident in abominationem desolationis quæ sit in sanctis Ecclesiæ locis. *Hom. 49. in opus Imperf. Math. pag. 930.*

Proued.

These are the words, I cannot say of S. Chrysostome;

E 2

(though

vitilitatem autem nullam habentia: sicut frequenter exposuimus. Christiani autem faciebant plena, non solum admirationem facientia, sed etiam omnem vitilitatem habentia. Et per hæc cognoscebantur qui erant veri Christiani, qui falsi. Nunc autem signorum operatio omnino leuata est: magis autem & apud eos inuenitur, qui falsi sunt Christiani, sicut ficta. Sicut autem Petrus apud Clementem exponit, Antichristo etiam plenorum signorum facientium est danda potestas. Item ex moribus ipsis prius intelligebatur Ecclesia Christiani: quando conuersatio Christianorum, aut omnium aut multorum erat sancta, quæ apud impios non erat. Nunc autem tales, aut peiores facti sunt Christiani, quales sunt hæretici aut gentiles. Adhuc autem & maior continentia apud illos inuenitur quamuis in schismate sint, quam apud Christianos. Qui ergo vult cognoscere, quæ sit vera Ecclesia Christi, vnde cognoscat nisi tantummodo per Scripturas? Sciens ergo Dominus tantam confusionem rerum in nouissimis diebus esse futuram, ideo mandat, ut Christiani

^b Gratianus, A-
guinas, Fensar-
deus, Dadra-
us, Cueil, y,
The Rhemists,
Will. Raynolds.
See Tr. 173.

^c Sunt qui ip-
sum negent esse
Chrysostomi,
sunt ex opposito
qui hoc ipsum
opus contem-
dunt esse Chry-
sost. Neq; his
obest recens e-
dictū Pauli. P.
4; Sixt. Sen. P.
262.

^d There are more
written copies ex-
tant in our li-
braries than of
any other booke
in fides.

^e Opus tot iam
seculis commu-
ni Ecclesiæ al-
sensu compro-
batū. Sixt. Sen.
pag. 262.

^f Luc. 16. 8.

^g Sparfas hære-
ses Manichæo-
rum, Montani-
stærum, Ariano-
rum, ac Don-
atistarum conti-
nent, atque pla-
ne in omnibus

se prodit Auctor longè longius ab Ecclesiâ Catholica alienum. Bar. Tum 5. pag. 255. ^h Lib. 2. de
iure & more prohibendi lib. malos lib. 2. c. 7. pag. 304. Cur non nominasti Editiones, in qui-
bus verba illi sunt omittā? Cui generali editionum nomine contentus es, cum toties opus il-
lud sit cūsum, & recūsum? nam in Editionibus, quas nos vidimus, inveniuntur verba quæ tu ex-
sesta conquereris.

though the ^b Papists doe often vige this booke for his :
and *sixtus Sen.* disputing the question, doth rather ^c in-
cline vnto this opinion); but surely a very ancient writer,
whole bookes haue beene *much regarded and obserued by*
^d *venerable Antiquitie*. The authoritie alleaged (as you
may plainly perceiue) is very pregnant on our side, against
traditions, miracles, and sundry other points of doctrine,
controueried between vs and the Papists. With this place
as with an Alexanders sword, a man may cut in sunder
the very *Gordian* knot and sinewes of traditions, and
doctrine of miracles, the life and soule of poperie : but ,
^e *The children of this world are wiser in their generation,*
than the children of light. For, euen as before, they were
bolde to adde for their aduantage : so here they haue pre-
sumed to take away this sentence, both out of the printed
bookes, and memories of men, to the end that there
may *remaine no poison that might infect the mindes of the*
simple people. For, this is a dangerous weed, ^f *it may be of*
Montanisme, it may be of Manicheisme, perhaps of Aria-
anisme, or Donatisme; for as yet they are not agreed vp-
pon the matter, nor neuer will : for, to sweate out their
hearts, they shal neuer be able to bring it within the com-
passe of any heresie, saue that which they call the heresie
of *Protestants*. But how commeth it to passe, that these
words which were in all ancient prints that I haue seen, and
some later, are now wanting in some Editions? Yea, there
is it, will *Gretser* say : *You tell vs of Editions, ^h but you*
name none: these be but general tearms, they proue nothing:
you were good to bring them forth, if you haue any: for we

haue

haue sought the words in diuers Editions, and can testifie that there is no such matter. ⁱ Again, the book is not Chrysostomes, I must doe you to understand so much out of your Erasmus; and ^k lastly, these words if they be omitted in any Edition, they are therefore left out, because they seeme to fauour of Arianisme: and in very good deede the Author of them proues himselfe in this Homilie to bee a very Arian, and profane fellow. Thus saith Greſſer. I will satisfie and gratifie the Iesuite in all his demands. The reason why I contented my selfe with generall tearms, contrary to my wonted vse, was not for want of the booke, but for want of space in the margine. He needed not to haue distrustd mee: for the ^l Cardinall, his good Lord and master; could haue informed him ^m so much, that there are such Editions lately printed, and wel amended; this should haue giuen him an appetite and longing after the booke, and not an edge against me. For, if ⁿ I haue offended, much more Bellarmin; who neither quotes time nor place: but the truth is, the Book is printed, and to be seene of all the world, in that famous Librarie, wherof (I am I must confesse by the singular fauor of that ^o honorable Mecenas of these times) the first Keeper. It was ^p printed Parisiis apud Andoenum paruum via ad diuum Iacobum sub Lilio aureo 1557. in 8°. The book beares Chrysostomes name in the forefront, which made me to set it downe as a corruption of S. Chrysostome: and it hath Chrysf. commendation; being as highly commended ^q for a golden & very diuine booke, by Dyonis. Vgr. in his Preface; as it is discommended

ⁱ Meminisse — debebas — Librum illum non esse Chrysostomi, vt agnouit quæque Erasmus.

^k Cur non cogitasti verba illa, si qua in Editione præterita sunt, idco præterita esse, quia in aliquibus codicibus non sunt reperiata? vel quia impietatem Ariam oleat? certe oleat totus iste locus — est enim in Hom. 49. in Matth. totus Ariar. & profanus.

^l Bellarmin.

^m Totus hic locus tanquam ab Ariano insertus est quibusdam codicibus nuper (some 20 or 30. years before) sublati. Bell. de verbo Dei non scripto lib. 4. cap. 11. pag. 248.

ⁿ Tutum est præcare auctoribus

illis, per quos defendi crimina magna queunt. * Sir THO. BODLEY, Knight. * D. Io. Chrysostomi in S. Iesu Christi Euangelium secundum Mattheum Commentarij, diligenter ab Ariarum facibus purgati, & in lucem S. pagine studioforum gratia hac formæ ad Parisiis Apud Andoenum Paruum, via ad Diuum Iacobum, sub lilio aureo. 1557. in 8°.

* Autem hunc ac plane diuinum libellum.

Homiliæ pu-
rulentæ, hære-
sium scatentes
vermibus. Bar.
To. 5. pag. 255.
Doctissimos
quosq; i ximis
stipendijs con-
ductos adhibe-
re non dubita-
runt: qui in eâ
rem potissimâ
operam nau-
rent, & (vt ai-
unt) lapidem
omnem moue-
rent, quo *sincerius hoc, ac sordibus omnibus purgatum* (si fieri posset) *misimus opus in posterum proferret*. — Habes igitur (optime lector) bibliopolarum nostrorum erga disciplinæ spectatores perspectam beneuolentiâ. Dion. *Vgr. in præf. ad lect.*
Sine Manuscriptis impossibile est mederi alicui libro.
Exemplarium veterum fide minus adiuti, nihil quod ad rem pertineat omisisse videamur. Dion. *Vgr. in præf.*

by *Baronius*, for a lewd, lowsie, and rascall booke. The truth is, (not to defraud any man of his due praise) there haue been great paines taken in cleansing and scouring of this golden book: to purge it cleane from the rust and fretting canker of errors and heresies, great cost was bestowed: (and who so forward as the Printer?) many hands & heads employed, and in the end the booke is printed, as you may perceiue, by the Title page, wholly purged from the dregs of *Arrianisme*. But seeing they talk thus of purgations and bookes, let vs call a counsell of *Physicians*, and inquire whereof the *Recipe* was made, lest it proue a *decipe*. For, if a *Physician* should chance to minister a porion, and not giue it according to the rules of Art, he may perhaps be called in question for his life. The best remedie for a diseased booke, that euer I could read of, amongst either *Protestants*, or *Papists*, is 4. or 5. old *Manuscripts*, or more, if you thinke good to adde them, compounded together, and the best of them distilled through the limbeck of a good Diuines braine, that is of a sound iudgement, and vnpartiall temper. If *Dionysius*, or his fellowes, haue ministred this *Physick*, well fare them, howsoever the booke speedes: but I perceiue they haue taken a wrong course: for they haue corrected, compared, and published the booke, without the helpe of any one ancient *Manuscript* at all. Wherin they shew themselves to be right *Paracelsians*. For, as they with a little *Physicke* (no more than a dramme or two, extracted from the quintessence of some rare metall) are able to work wonders; where the *Galenists* or other *Physicians*, are faine to take more pains and goe a longer way about: so these men out of the quintessence of their heads (for, all is wrought the most dangerous and shortest way, (ex ingenio) by coniecture; can in a verie short

short time, with a dramme or two of these light coniectures, correct or rather corrupt whole volumes it neede be; as there is, if they meane to maintaine their religion by consent of Fathers: for so the cry hath alwaies hitherto gone. Here, to conclude, I should haue proued that the Author of this *unperfect worke upon Mathew* was no *Arian*, in this place: but *probat* (as the Lawyers say) *eo quod non probatur contrarium*; I shall be bolde to thinke as I do, vntill they proue the contrary.

The 3. Corruption in *Cyrrill. Com. in Isaiam*, *Laurentio Humpredo interprete. cap.*

1. & cap. 51.



Ap. 1. To them which are translated from the [hard and soure] precepts of the law, vnto the ingenuous and neate life (that I may so say) of Christians by meanes of faith, to them is promised remission and pardon of their sinnes and offences. For it is the entrance of our hope, the first fruites of Gods fauour, the gate & way by which they doe enter in. *Now this faith which is the gift and grace of God, is sufficient to cleanse and purge, not only them which finde themselves somewhat ill; but also those that are very dangerously diseased and polluted with any kind of disease:* as we may see in the *Affidavit*, as it were, which God hath made by the Prophet; if your sinnes were as red as purple, I would make them as white as snow: and if they were as skarlet, I would make them like fine wooll. For it is an easie thing for God to walk away al our sinnes.

Qui ergo à legis institutione & conuersatione ad Christianitatem quasi & elegantiam per fidem quodammodo traducuntur; his appropinquat remissionem eorum, in quibus iam ante ostenderunt. Illa enim est nostræ spei introitus, & diuinæ erga nos clementiæ primitiæ, & veluti ianuæ ad viam. Fidei autem gratiam cum his qui valde inquinati sunt, tum etiam paulum morbo affectum, satis ad emundationem valituram esse fidem facit, dicens: Si sint peccata vestra vt purpurea, velut niuem in-

For

albabo: & si sint vt Coccinum, quasi lanam inalbabo. Nihil enim diffi- culter eluitur, Deo detergente.

Quemadmodum & Paulus ait: vbi abundauit peccatum, supra modum abundauit gratia. Et rursus: Quis inculcabit electos Dei? Deus est qui iustificat: quis est qui condemnat?

Cyrril. in Isa. lib. 1. cap. 1. pag. 173

* Per Moſem — audierunt eum diſertè dicentem: Do- minum Deum tuum adora- bis, & cum ſolum: eieſtus- que eſt de corde eorum im- mundus ſpiritus. Sed vbi non haberent Dei timorem in ſe- iſſis, nec I E S V M perfide in- colū reciperent (habitat enim in cordibus noſtris per fidem, ſicuti ſcriptum eſt) locum il- lum vacare antiquus ille & impurus ſpiritus conſpicu- tus, irruit denud & in il- los immigrauit, factaque ſunt illorū nouiſſima dete- riora prioribus. lb. cap. 51. pag. 504.

For as Paul ſaith: where ſinne aboundeth, there grace aboundeth much more. And againe, who ſhall accuſe Gods elect chil- dren? it is God that iuſtifieth them: who then ſhall condemne them?

And againe, cap. 51. Taking occaſion to expound that of Matth. 12. When the vnclane ſpirit goeth out of a man, &c. He hath theſe words; * By Moſes — they heard God ex- preſſly ſay, Thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerue. *But when they beganne to caſt awaie all feare of God from them, and would not entertaine CHRIST I E S V S, within the houſes of their hearts by faith, (for he dwelleth in our hearts by faith: as it is written) the olde vnclane ſpirit, ſpying his opportuni- tie, and ſeeing the houſe emptie and voyd with- out a tenant, ruſheth in vpon them, and the la- ter end of theſe men is worſe then the begin- ning.*

Proued.

* Ex textu dele- antur illa verba. Index Hiſpan.

Gaſp. Quiroz a pag. 62.

^b I call them ſo, becauſe of the vn certainty & in conſtancy of their cenſures.

Hodie video li- brum (layth

Greg. Capuci- ne)

THeſe ſentences of bleſſed Cyrril, (as farre forth as I haue noted them in other letters, cōtaining the mar- row and pith of both periods.) are commaunded to bee put-out, by an vnkind and wicked ^a *deleatur*, in the *Index Expurgatorius of Spaine*. What pittie is it that ſo bright a ſtarre of the Eaſt Church, ſhould be thus eclipsed by the interpoſition, or oppoſition rather, of ſuch lewd, inconstant, and ^b lunatick Diuines? But thanks be vnto the Lord I E S V S, that hath raiſed vp ſome in all a-

ges to discover their wicked practices and dangerous positions: which being once knowne to the world, is so farre from doing them any good, that it hath done them much harme. For, as a learned^c Bishop hath truly observed, *the more they forge, the lesse they gaine*: and forge and purge they doe, and are so earnest in pursuite thereof, that they will not suffer the word *Faith*, to stand knocking at the door of *Cyrrills text*, but that also must be thrust away with ^d a *deletorie sponge*. And haue they nor made a faire hand, trow yee? when the very boies amongst vs, doe laugh at this their folly; and their owne Diuines ^e I speake of the wiser and grauer sort) are ashamed of it, and deny both the fact and the book. But they come too late: the book is too well knowne: the plot discovered: their wisest *Achitophels* are taken in their owne counsels: and their brauest *Absolons* hanged (as it were) in their owne hayre. But here in this place, some man may thus plead for the *Inquisitors & court of Rome*. ^f *It may be (but perhaps you do not know so much) that our Indices Expurgatorij, doe command hereticall glosses, made scholies, and idle interpretations or obseruations, to bee expunged, and blotted out; but nothing of the very text and naturall words of Cyrill. If you can shewe any such Index, you say somewhat: I beleue you cannot. For, I am sure, this is the meaning of the Inquisitors: it is not as you say. For true Cyrill hath no need to be purged.* This indeed is *Gretfers* obiection: and hereunto I do thus replie; There be some

diæ: esse recipiendum. Greg. Capuccinus in præfat. Et iterum, Finaliter summo opere caue à quodam libro, cuius Tit. est Index librorum Expurgatorij, impressus Madriti, per Alf. Gomezium sub anno. 1584. cum potius credendum sit falso adscriptum esse in eo, in tali ciuitate: & per dictum Alfonso impressum fuisse: ac etiam falso adscriptum esse tanti supremi & Catholici Senatus ordine impressum. Ib. p. g. 218.

^f Tu, si mendax non es, ostende vllum Indicem Expurgatorium qui aliquid, quod ad ipsum & genuinum Cyrilli contextum pertineat, obliterare præcipiat. Glossemata ab Hæreticis

ne) non esse dignum maiori correctione: & crassina die ex noua consideratione iudico ipsum dignum.

Vide Enchiridion Eccles. pag. 217. Homo sanctus in sapientia manet sicut sol: — Stultus sicut luna mutatur. Eccles. cap. 17. 12.

^e My Lord of Winchester.

^d Deletur ex margine verbum, Fides. Et ex textu deleantur illa verba. Ind. Hiss. p. 62.

^c Declaravi per publicum decretum ego minimus inter deputatos pro reuisione librorum, librum Expurgationis per Alf. Gomezium de anno 1584. editum, iuxta Tridentini Indicis Regulam, nullo modo in Neap.

Cyrillo assuta,
scholia, male fe-
ratorum anno-
tamenta & in-
terpretamenta
expungenda sunt,
& inducenda.
Hæc meus In-
dicum, non illa
quam tu ex tua
mente fingis.
Nihil enim spe-
gia dignum in
Cyrillo quod
quidem sit Cy-
rilli. Gretf. lib.

2. cap. 7. pag.
304.
Lib. 1. Topic.
cap.

§ Possuine
mentionari it an
hundred times in
his Apparatus.
^b Index Hispan.
pag. 62.

ⁱ See the late E-
dition at Paris.

^k In the Paris E-
dit. set forth by
Gent Heructus,
ex collatione
complurium
Exemplarium
scriptorum...
præter omnes
omnium editi-
ones virorum
doctorum studio
emaculata &
aucta.

^l Verum misso in-
ephræ isto Cal-
uinista, ad Inu-
oratio nostræ re-
grediatur. Gretf.
lib. 2. cap. 7.

men, as *Aristotle* sheweth, that for denying of plaine and euident truth, are not to be beaten with arguments, but with roddes. The *Iesuite* is neere a shrewd turne. For (which *Gretser* might haue learned of his fellow *Iesuit*) there is such an *Index* in the world: and the truth of my assertion is grounded vpon the euidence of these wordes (which any man may see that hath eyes; vnlesse hee will be accounted among the number of them, which haue eyes, and see not :) ^h ex D. *Cyrilli Commentarijs*, in *Isaiam Laurentio Humphredo Interprete*, cap. 1. ex *Textu deletur illa verba* --; and againe, cap. 51. in fine *deleantur ex textu illa verba*: Out of the *Commentaries of Cyrill on Isay translated into Latin by Laur Humphrey, Chap. 1. Let these words bee put out*: againe, *Chap. 51. in the later end of the Annotation, put forth those words*. This is a matter of fact: who can deny it? I deny it not, may the *Iesuite* say, (for I conceiue his meaning, by the wagging of his lippes) yet you sit besides the cushion; for the words that are willed to bee razed out, are not *Cyrills* I warrant you, but the translators, and therefore are wisely left out. Take heed what you say, you speake against you knowe not whom. These words which are commanded to bee put forth, though they bee done in *Latine* by that worthy *Confessor*, and *Professour*, D^r. *Humphrey*; yet they are *Cyrills*: and so well translated by him, that in your owne most exact printing of *Cyrills* workes, set forth not once or twice, but ⁱ diuerse times by men of great vnderstanding and knowledge amongst you, they are found ^k *totidem verbis*. And he that is but meanly read in *Cyrills* workes, will say that these words doe well agree with his doctrine; and his doctrine is no lesse agreeable with these words. ^l But, leauing the trifling *Iesuite*, it is now high

high time to come vnto S. *Aug.* and we shall see, whether S. *Aug.* hath spced better then S. *Cyrril*; the Greek, or the Latine Fathers best.

The 4. Corruption, in S. *Aug. de Gen. ad literam*
Lib. 10. Cap. 23. Pag. 264. Col. 1 B.

THe custome of [our] mother the Church, in baptizing infants, -- were not at all to bee belleeued, *were it not* an Apostolicke Tradition.

modo superflua deputanda, nec omnino credenda, nisi Apostolica esset traditio.

Consuetudo ~
 matris Ecclesie
 in baptizandis
 parvulis, nequa-
 quam spernenda
 est, neque vilo

Proued.

THis holy Father, is the first that I noted in my *Epistle* before the *Catalogue*, which hath bred all this stirre. And to proue his corruption, I vsed the authoritie of a namelesse Authour, that offers to proue against the *Isuists*, the Popes factors, that *John* the eight was a strumpet; and that they doe absurdly and foolishly deny this story. *Gretser* (being all in the mistaking veine) dreames that this Authour was a *Papist* (and then he might verie well haue been hanged for his labour, for treating of that subiect). Secondly, he would haue mee name the man, and the place thus depraued. Hee thinkes belike, that I am a nouice of their order; hee bindes me to impossible things: for, how should I name the Authour, when hee hath no name? which he might purposely concale *P* for diuerse reasons best known vnto himselfe. As for not

tunc deprauator sis, an ille quem accusas? *P* Siue ad Iudicium aliorum explorandum, siue ad utilitatem eorum a quibus sua legi cupiebant, siue ad vitandam proprii nominis inuidiam, odium, pericula, siue in gratiam rudium - seu ad exercendum ingenium, seu denique ob animi demulsi. & humilitat. *Poss. in Pref.*

Anonymus
 in libello cui
 Tit. *Iesuitae*
Pontificum Rom.
Emissarios falso
& frustra nega-
re Io. 8. fuisse
meretricem. Cat.
 test. ver. To. 2.

Pag. 179.
Commonly cal-
led Pope Ioane.
Gretser lib. 2.
de iure & modo
prohib. lib. malos,
pag. 198. Sed
quis ille autor?
Exprime nome.
cur obmutescis?
cur vox faucibus
hæret? cur non
profers ex Aug.
locum illum de-
prauatum, vt vi-
dere possimus,

F 2

citing

^a See my Catalogue of Manuscripts pag. 131
Quæ sequuntur
ad 70. lineas in
impressis. Codicibus
M's, non habent.

^r Possuine
seems to take

my ignorance in
not knowing this
book to be Fulgentius;
when my error
is perspicuously to the
contrary, and the
best light the
suite had was out
of my Catalogue:
these be his words:

Porro nos in
verbo Aurelius
Aug. cap. 5. rati-

ones attulimus, cui liber
de fide ad Petrum
D: Aug. adscrip-

tus, Fulgentio
tribuentur. Id
quoque Lomanien-

ses, Rob. Card.
Bell. & alij ple-

rique omnes vi-
ri doctissimi
sentiant. Fidem

hanc firmat In-
fer: pt operis in
Bibliotheca Coll.

Mertonensis,
quam multo
ante enatas hæ-

reses Lutheri
atque Caluini
iustitiam C-

citing any place: for which, he blames me so much; and takes it to be an argument of a guiltie conscience: he hath no cause so to say. For, what? would hee haue mee make the porch bigger then the house? the *Epistle*, than the *Booke*? so I might haue fitted him very well: if he had but taken his eyes in his hands, and lookt round about him, he should haue seene in ^a *Fulgentius Booke de fide* (which ^r because it hath gone vnder *S. Aug.* name may very well be held to be a corruption in his worke) about threescore lines together inserted in most Editions. But because my namelesse Authour hath only (to confesse the truth) proceeded in generall tearmes, exemplifying it in no particular place, and yet was perhaps like minded in discovering the practice of the Papists, corrupting all manner of good bookes; I will doe him that kinde fauour, to iustifie his saying, and lend him a few authorities, which my selfe haue borrowed also from some of our best learned and most iudicious Protestants. And it may be, (for, *sub verbo. fortè, respondent saepe periti*: I will promise nothing) that by that time we haue cast vp our accompts, wee shall finde that excellently learned *Father, or rather Father of Fathers, and chiefe Master of the Sentences, with all his complices*, more spitefully and villanously intreated than *Dauids* messengers were handled by the *king of Moab*; by shauing off not onely the haire of his beard, but making deepe gashes in his tender flesh: whereby they haue let out some of the best bloud in his bodie; although at an other time, they can make his books swell, and him selfe a Giant, like *the man of Geth*, the sonne of *Haraphah*, with 24. fingers & toes, that he may the better bee enabled to *defie the host of Israel*. For, they in working this their villany, doe imitate

Procrustes

Peccatus the tyrant; if the sentence bee too long for them, it shall be pared and fitted to their mindes; if too short, they will let it on the tenter hookes, or put it to the exquisite torment of the rack, vntill it speak for them. As for examples sake, let vs examining this one place of *S. Aug.* as we find it in the printed copies vrged by the *Rhemists*, and the *Author of the grounds of the old Religion* and the new, to shew, that many of the *Articles of our religion* and points of highest importance, are not so much to be proued by *Scriptures* as by *Traditions*; Namely, anon-
 ching, in the place alleaged, That in no wise we could beleeue, that children in their infancie should be baptised, if it were not an *Apostolick* tradition. If a man should aske me what fault I finde with these words, I would tel him, none. It is not I that accuse them: but one, whose learning and iudgement hath been as much a load-stone to draw my studies vnto this point, as a Load-starre to direct many both *Papists* & *Schismaticks* within this kingdom, the right way vnto heaven. To be short, the place is challenged by my *Lord of Winchester*, for a small matter, as one would thinke, but the creeping in of a letter. *582.*
 too much; a matter of some moment in altering the sense: and his Lordshippe is led to suspect this place, with very good reasons. First, by the course of the sentence, shewing the gradation of the words. Secondly, by the circumstance of other places; and namely in his fourth Booke against the *Donatists*: where, speaking of the very same matter, he sayth, *Non nisi auctoritate Apostolica traditum rectissime creditur*, It is most rightly beleeued, to be none other than a traditiō of the Apostles. Where we find not only the same purpose, but the same phrase & force of speech that were used before. So that he cōcludeth probably,

tholicis Scripto-
 ribus anti-
 quis, Catholici
 maiores nostri
 reliquerunt.
Posi. Append. 2.
ad Tom. 1.
 In their An-
 not, vpon the
 2. Thess. cap.
 2. Ver. 15
 Page. 559.

Part. 4. page.
 582.
*De baptismo con-
 tra Donatistas.*
 lib. 4. cap. 24.

bly, but not peremptorily, that the former reading, *esset*, is against Saint *Augustine*; the true reading to be *esse*, for *esset*; the partes beeing consequent each after other, in better order, thus: The custome of [our] mother the Church in baptizing [her] infants, is neither to be despised, nor by any meanes to be accounted superfluous, *nec omnino credenda nisi Apostolica esse traditio*, nor at all to be thought to be any other, than an Apostolicke tradition. This place was (as I haue in part shewed before) the first place that euer I examined. And I was moued to cōpare it with the *Manuscripts*, because I thought with my selfe, it might auaille very much, if his Lordships reasons, were fortified and strengthened out of the ancient copies: and I sped so well in the search thereof; that I haue greatly beene encouraged euer since to prosecute so happie beginnings. For, in the ^a old *Manuscripts* we read not *esset* (as the printed copies haue it) but *esse*: ^b *nec omnino credenda, nisi Ecclesia traditio esse*. Thus we see the learned Bishops iudgement confirmed, the Papists reading contradicted, their great argument for traditions, the very Achilles and strength of their cause, annihilated, and brought to nothing. But I hasten to shew sundry other deprauations and corruptions, which haue crept into the *Fathers* workes, either through the iniurie of the times, or wickednesse of men: of which wee finde great store, not onely by the iudgement of the learned, but by the very sight of the bookes. I will bee very brieife in the rest: tying my selfe strictly vnto this order following. 1. To rehearse the place. 2. To note the persons by whom it is suspected, referring my selfe vnto their learned obseruations. 3. To iustifie their obseruations out of the *Manuscripts*, vsing very little digres-


^a Which are to be seene, two in the publique Librarie, one in Merton Colledge in Oxford.

^b As my Lord ghesseeth it to be.

digression from, or dilating of the point, vnlesse the place doe merit it.

The 5. place corrupted, in the *Authour of the Questions upon the New Testament. Aug. Tom. 4.*

Quaest. 75. Pag. 441.

 Hy doubt wee of it: Christ prayed for Peter: for Iames and Iohn he prayed not; to say nothing of the rest: It is manifest that in Peter all are contained.


Proued.

IT is my Lord of Winchesters observation, that the words, *pro Iacobo & Ioanne non rogabat*, for Iames and Iohn he prayed not, must be interrogatiue, vnlesse you will haue S. Aug. to contradict that which he goeth about to proue. Though the print or the Scribe haue made there two points: yet their owne fellowes the *Louanists*, in their *Plantine Edition*, haue mended the points, & made them interrogatiue, for very shame. So read the *Manuscr.* that I haue scene: *Pro Petro rogabat, & pro Iacobo & Iohanne non rogabat, vt ceteros taceam?* Did he pray for Peter, and did he not pray for Iames & Iohn, to say nothing of the rest?

Quid ambigitur? Pro Petro rogabat, & pro Iacobo & Ioanne non rogabat, vt ceteros taceam. Manifestum est in Petro omnes contineri: rogans enim pro Petro pro omnibus rogasse dignoscitur &c.
Part 2. pag. 280

In the publicque Librarie.

The 6. Corruption in the same place, in the words: immediatly following.

 Christ praying for Peter prayed for the rest: because in the Pastor & Prelate, the people is corrected or commended.

Rogans—pro Petro, pro omnibus rogasse dignoscitur. Semper enim in proposito populus aut corrigitur: aut laudatur.

These

Proued.

My L. of Win-
chester of Obe-
dience, pag.
281, part 2.
* The Manu-
script of Mer-
ton Coll.

These words, cited by the *Rhem.* on *Lu. 22.* are not found (as the same iudicious B. obserueth) in the old prints, nor in their copies; but crept (as he thinketh) into some written bookes, by the negligence and unskilfulness of Scribes: but, the * *Manuscript* that I haue had leasure or opportunitie to visite, for how may one see all?) hath not this sentence.

In Canonis
autem Scriptu-
ris Ecclesiarum
Catholicarum
quamparium
authoritatem
sequatur, inter
quas sane illae
sunt, quas Apo-
stolica sedes habe-
re, & ab alijs
meruerunt acci-
pere. Decret. part
1. dist. 19. In
Canon.

* Gratian that
forgeth Au-
thors often Rain.
in his Confer.
pag. 353.

§ The Canon law
the fortress of
Papacie - doubt-
lesse their divini-
tie would be cold
without it. Rain.
in his Confer.
pag. 115. The
very heart and
life of all your records at Rome. My Lord of Winchester. pag. 374. ^h My Lord of Win-
chester in his booke of Obedience Part 1. pag. 8a. ⁱ Inter quas sane illae sunt, quae Apostolicis
sedes habere & Epistolas accipere meruerunt.

The 7. Corruption, in *Saint Aug. de doctrina
Christiana. lib. 2. cap. 8. pag. 111.*

IN the number of Canonically Scriptures—, let those Epistles bee, which the *Apostolicke See* [meaning Rome] hath, and others haue receiued from her.

Proued.

THis place is corruptly alleaged, by ^f one, to whome the Papists are more [§] beholding in this kinde, than to any man that euer wrote on their side.: and it is a famous corruption of *S. Aug.* as is obserued. For, ^h *Gratian*, in these words, doth not only commit grosse forgerie, but also runne into heynous blasphemie. For *S. Aug.* words are, *In Canonis autem Scripturis, &c.* [In esteeming] the Canonically Scriptures, let a [Christian] man follow the authoritie of the greater number of Catholicke Churches, ⁱ amongst whom those [Churches] are, which deserued both to haue the seats of the Apostles, and to receiue their

Epi-

Epistles. But you see how the Canon lawe hath turned them purposely. For, (least you should think any other Epistles are meant, than such as the bishops of Rome themselves wrote) in faire letters before the text, these wordes are placed: Inter Canonicas Scripturas Decretales Epistolæ connumerantur, The Decretall Epistles (of Popes) are counted (by S. Aug.) for Canonically Scriptures. What greater blasphemie can bee deuised, or vttered against Christ and his spirit, than that the Popes Epistles should be Canonically Scriptures, that is, of equal authority with the word of God? And how farre S. Aug. was from any such thought, the very place which their lawe so wickedly peruertereth, doth best witness. First, they haue grossely mistaken the antecedent to the relative, Inter quas (Scripturas) for, inter quas (Ecclesias). Next, they haue changed the nominatiue case into the accusatiue, and the accusatiue into the nominatiue, as also the plurall number into the singular; saying, quas Apostolica sedes habere, for quæ Apostolicas sedes habere. Thirdly, they put in these words, of their own heads, & ab ea alijs; which are not in S. Aug. text. And so where S. Aug. saith. Among the which, those Churches are, that deserued to haue the seats of the Apostles, & to receiue their Letters; you say plainly: Among which (Canonically Scriptures) those Epistles are, which the Apostolick see (of Rome) hath, & (which) others haue deserued to receiue from her. Now, I report me to the conscience of any indifferent Papist, whether this be not a barbarous kind of corrupting the Fathers, without reason, or the authoritie of any Manuscript: which is often vsed in the Canon lawe; ^m as a learned man, of great account and place amongst them, hath very plentifully shewed in a plaine and familiar manner. But to proceed.

Glossa b12.

^m Vide Augustinum Tarracensem Archiep. in 40. Dialogis ea de re editu de emendatione Gratiani, Pag. 1607. in 4^o.

G

The

Non dubitare
debet aliquis,
cum panis &
vinum conse-
crantur in veram
substantiā Chri-
sti: ita ut non
remaneat sub-
stantia panis v. l.
vini: Cum mul-
ta alia etiam in
operibus Dei
non minus mi-
randi videmus.
Hominē enim
substantialiter
mutat Deus in
lapidem, vt vr-
orem Loth: &
in paruo artifi-
cio hominis,
fœnum, & sili-
cem in vitum.
Nec credendū
est, quod substā-
tia panis vel vi-
ni remaneat: sed
panis in corpus
Christi & vinū
in sanguinem
conuertitur: so-
lummodo qui-
litatū panis &
vini remanent-
ibus.

* See my L^o. of
Winchest^r of
Obed. pag. 799
* In cited out
of St Aug. by
Frier Walden

Tom. 2. de Sacramentis cap. 8. & J. A. de Sacramentis D. Allen's judgement Lib. 1. de Euchar. Sac-
rament. pag. 344. This forgery with others, was indifferently allowed by Pope Martin the 5th and
his Cardinals in their Consistorie. 16. By my Lord of Winchester. 16.

The 8. place corrupted in a Treatise of St. Aug. De cor-
pore & sanguine Domini, brought for
Transubstantiation.



At no man doubt, that bread and wine after con-
secration may bee so changed into the true sub-
stance of Christ, that the substance of bread &
wine shall not remaine: seeing that among the
workes of God, wee see many things no lesse marueilous
[than this]. A man, God changeth substantially into a
stone, as Lots wife: and in the small workmanship of
man, clay and forme into glasse. Neither must we beleue
that the substance of bread or wine remaineth: but, the
bread is turned into the bodie of Christ, and the wine into
[his] blood: the qualities [or accidents] of bread and wine
only remaining.

Proued.

His place is worthily challenged by my L^o. of Win-
chester before Forgerie, and shoud be written by
some Glasse-maker, rather than St. Aug. And if the Pa-
pists can shewe vs these wordes throughout all the renne
Tomes of St. Aug. learned labours, they shall beare the
bott: but if they faile in prooffe (as needes they must) I
thinke they well deserue the whetstone. Shall wee neuer
haue an end of these Frierly practices, and lewde forge-
ries, vnder the Fathers names? It is thought, that either

Walden

Walden made it of his owne head, or else light on a patch of Anselmus, or some such writer, vnder the name of S. Aug. which was common in their Abbayes, and is at this day confessed by their owne fellowes. Of these two opinions rehearsed by my Lord (to speak vnder correction) I rather approue of the later. For, how could Walden make them, when they were made before vnto his hands? as it appeareth by sundry written copies; although the Treatise be in very deepe S. Anselmes, and in his name cited by Walden himselfe; besides, it is found in an ancient Manuscript bearing the liuerie of his name, as well as S. Aug.

See the Catalogue of Manuscripts pag. 16. part 2. where you shall finde 5. Copies bearing S. Aug. name. ^d Tom. 2. pag. 138. col. 1. ^e In Bennet Coll. in Cambridge. Vol. 303.

The 9. place forged in S. Ambrose name; extant in the Canon Law, de Consecrat. dist. 2. cap. Omnia quacunque, ex Ambrosio.

IN the Rubricke: Although after consecration, the figure and bread of wine doe remaine; yet there is nothing there remaining, but the body and bloud of Christ.

Our Lord hath done what he would, both in heauen, and earth: and his will is an absolute commmand; for, he may doe what he please. Although the figure of bread and wine remaine, yet beleeu we must, that there is nothing remaining after consecration, but the flesh and bloud of Christ.

Proved.

Nothing can bee plainer to this purpose; as Harding writeth against Iewell: but as that reuerend Bishop replies, Ambrose bookes bee extant and knowne: among them all, these words, are not found. Gratian the repor-

Post consecrationem, licet figura panis & vini remaneat; tamen nihil est ibi nisi corpus & sanguis Christi. Omnia quæ cūq; voluit Dominus fecit in cœlo & in terra: & quia voluit, sic factum est; ita licet figura panis & vini videatur, nihil tamen aliud quàm caro Christi, & sanguis, post consecrationem crediturum est.

Iewel against Harding Artic. 10. of accident without subiect 3. Dist. pag. 427.

ter of them, either of purpose, or for want of discretion, (as a man living in a very barbarous and corrupt season) allegeth often one Doctor for another, the Greeke for the Latine, the new for the olde: as may soone appeare to the learned Reader. Furthermore, this writer whom (as it appeareth) M^r. Harding would so faine have to passe by the name of Ambrose, in this very place purposely depraveth the words of Christ, alleaging that for scripture, that is not to be found so written in all the Scriptures: which is not the manner of S. Ambroses dealing.

Stergo hæc vasa sanctificata, ad privatum vltus transferre sic periculosum est (in quibus non est verum corpus Christi, sed mysterium, carporis eius continetur) quanto magis vasa corporis nostri quæ sibi Deus ad habitaculum præparavit, non debemus locum dare Diabolo agendi in eis quod vult.

The 10. place corrupted, in the 11. Hom. of the vnperfect worke upon Mathew.

IF therefore it be so dangerous a thing, to apply these holy and sanctified vesselles, vnto a priuate vse [in which notwithstanding is not contained the verie bodie of Christ, but a mystery of his bodie]: how much more should wee bee carefull, that the vesselles of our bodie, wherein God hath appointed to dwell, be not yeilded vnto the Diuell to do what he list with them?

Proned.

See Bell. lib. De missa pag. 618.
Par. 1557. in 8^o. per Aud. parvum.
In the Paris Edition 1588.
To. 2. pag. 700.
1557. in 8^o.

THIS authority, so fully impugning the doctrine of transubstantiation, and vrged by ^s P. Martyr, is fowly corrupted in the lesser Edition of ^h Paris. For, whereas in some of their bookes, the words are found inclosed with twolines, with this note in the margent: [*Hæc in quibusdam exemplaribus desunt: These words are wanting in some copies*] meaning (for ought that I can learn) no other copy but this of ^k Paris (which was printed not long

long before, and which for them they durst not follow; the same words are found in* alour ancient Copies, as *Peter Martyr* hath alleaged them. *Bellarmino*, having nothing to say hereunto, would haue vs to thinke that these words are inserted by some of *Borengarius* disciples. And to proue this, he referres vs to a place in *Sixtus Senensis* (quoting booke and page very exactly) which prooues this booke to bee corrupted, in many places. But to grant so much, and to deale liberally with the Cardinal: yet, from thence shall we inferre, that (by some in this place is corrupted by heretickes; his owne prooue shall serue against him. These words are found (saith hee out of *Sixt Sen.*) in all auncient copies: yet (if I bee not deceiued) *Sixtus Senensis* flatly affirmeth the contrary in an other place; namely, that the Author of these homilies doth shrewdly allude vnto the heresie of them (of the Protestants he meaneth) which deny the real presence in the Sacrament of the Altar. Which he proueth, out of an other place; which you haue in like sort corrupted; as shall be proued.

* See two of them in Mem. Col. 120 in the publique Librarie.

1 Constat opus illud multis modis corruptum a varijs hereticis, et variis inde infecta habere. Id quod recte probat Sixt. sen. lib. 4. Bibliotheca. S.

pag. 413. it should be p. 262. of the Lyons Edit. 1591. and pag. 266. Col. 1586.

2 Autor operis Imperfecti, hom. 11. alludere videtur ad hereticorum, qui negant verum Christi corpus esse in Sacramento altaris. Sixt. Sen. lib. 6. adnot. 21. Neque ab hac sententia abluendum. H. 19. fere in principio vocat, sacrificium panis & vini. Ib. Sed forte dices, quomodo dicere illius possiam non esse Christi & vini offermentum.

The 11. place corrupted, in the 19. Homilie written by the same Authour.

BVt, peraduenture thou wilt say, how may I safely call him no Christian, whom I see confessing Christ, hauing an altar, and offering the Sacrifice of bread and wine, baptizing, &c.

statum, quem video Christum confitentem, altare habentem, sacrificium panis & vini, baptizantem &c.

Proued.

BY this place, *Sixtus Senensis* doth wisely gather, that surely the Author of this worke was fully possessed

Lib. 6. adnot. 21.

with an opinion against the real presence, but Dionysius
 1588. with his complices, have (in force of these words,
 a *sacrificium panis & vini offerentem*, offering the sacrifice
 of bread and wine put in these, *sacrificium corporis &*
sanguinis Christi offerentem, offering the sacrifice of the
 body and blood of Christ. But, observe, I pray you, both
 in this relation, and the former, (which will be worth
 your learning) the most exact Edition of Par. 1588. com-
 mencing after this, durst not take these words into the text
 for their eyes knowing; no doubt their consciences
 bearing them witness) that they were counterfeit stuffe.
 Neuertheless, as bearing a minde to the olde game, be-
 cause the words craue to be admitted so importunately,
 they have admitted them into the porch, though not
 within the doors of their text. For, in the margent of the
Paris. you may reade these words in the text, *sacrificium*
panis & vini, as I have declared already; and these in the
 margent, with an *alias*, *alias sacrificium corporis & san-*
guinis Christi. But, confounded bee all those that seeke
 after leasing; I say with *Esdras*, great is the truth: and
 (doubtlesse) it will preuaile, let the aduerfaries of the truth
 sweat and fret neuer so much against it.

which are in
 the greater Edi-
 tion of Paris and
 in the former
 books, the text of
 Paris excepted:
 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

* Non fit tamē
 hoc sacrificium
 corpus eius in
 quo passus est
 pro nobis, nec
 sanguis eius in
 quem pro no-
 bis effudit
 sed spiritaliter
 tenet corpus
 eius effundit
 sanguis, sicut
 manna quod de
 celo pluit, & a-
 qua quæ de pe-
 tra fluxit.

with an opinion against the real presence, but Dionysius
 1588. with his complices, have (in force of these words,
 a *sacrificium panis & vini offerentem*, offering the sacrifice
 of bread and wine put in these, *sacrificium corporis &*
sanguinis Christi offerentem, offering the sacrifice of the
 body and blood of Christ. But, observe, I pray you, both
 in this relation, and the former, (which will be worth
 your learning) the most exact Edition of Par. 1588. com-
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 they have admitted them into the porch, though not
 within the doors of their text. For, in the margent of the
Paris. you may reade these words in the text, *sacrificium*
panis & vini, as I have declared already; and these in the
 margent, with an *alias*, *alias sacrificium corporis & san-*
guinis Christi. But, confounded bee all those that seeke
 after leasing; I say with *Esdras*, great is the truth: and
 (doubtlesse) it will preuaile, let the aduerfaries of the truth
 sweat and fret neuer so much against it.

The 12. place corrupted by Papists in an Epistle
 of Elfrick.
That *housell is Christs body, not bodily, but ghost-
 ly. Not the boate in which he suffered for vs, nor
 that blood which was shed for vs; but in ghostly
 understanding. Both truly; that bread is his body, and
 that wine is his blood; & so the body is bread,
 which

which we call *Manna*, and the water which did runne from the stone in the wilderness.

Troued.

THe *Latine* of these words, which I have here deli-
red, is taken out of an *Epistle* of *Elfricks*, to *Wol-*
stan Archbilhop of *Korke*, against the bodily presence:
which being in *Latin*, doth beaue unto vs (as *M^r. Fox* doth
very well note) an euident declaration, what was the com-
men opinion of this *Sacrament* in the Church, received
before that *Elfricus* lived. But, this *Latine* copy falling
into the hands of some papists, we haue found in the middle
of the said *Latine* *Epistle*, utterly razed out (so that no
letter or piece of a letter doth therein appere) these words
Non sit tamen hoc sacrificium &c. Which words are to be
restored againe, by a *Saxon* booke, found in the Library at
Exeter: By the razing of which one place, it may easily be
coniectured, what those practitioners haue likewise done in
the rest. The *Latine* *Epistle* which was thus mangled &
torne, is to be seene at this day in *Bennet Colledge* in *Cam-*
bridge, entitled, *De consuetudine Monachorum*: but the
Saxon booke of *Exeter*, whereby the words have been
restored againe, we haue in the Publick Library of *Exon-*
rogether with all those *Saxon* Sermons, mentioned by
M^r. Fox, of the free gift of the Deane and Chapter of *Exe-*
ter, together with sundry other good Manuscripts, sent
towards the enriching of that worthy Magazine and
storehouse of learning, of that honorable foundation of *Sir*
Tho. Bodley Knight, my worthy Patron. By occa-
sion of this rasure, an *Exo* fasteth down an Italian trick
of *Polydore Virgill*, whereby his prophecies and doings of
all other Italian Papists, of elder and later times, may be

non sit sacrifici-
um, sed tantum
ex sensu profes-
sionis: quibus
specamus nos
quibusdam pro-
desse ad correc-
tionem; quon-
iam scimus ali-
quos innoce-
ntes

He was Arch-
Bishop of York
about the years
954.

"In his 2. Vol.
pag. 1141.

"See the Car-
logue of M^s.
Num. 107

"The Saxon tra-
slation hath these
Latine words by
way of Preface,

Alfredus AEBAS
wulfstano Ar-
chiepiscopo sa-
lutem in Chri-

stos. Ecce paru-
m uelut & ar-
bitratis iustitiam

bus, transfe-
res anglice 2.

epistolae, quas
latino eloquio

descriptas, ante
animum robis

destinamus.
Nunc me sem-

per ordinem se-
quentes, nec

verbum ex ver-
bo, sed sententi-

am sensu profes-
sionis: quibus

specamus nos
quibusdam pro-

desse ad correc-
tionem; quon-
iam scimus ali-

cuiffe: sed non
est nobis con-
sultum semper
silere, & non
aperire subiectis
eloquia diui-
na. Quia si pra-
co tacet, quis
iudicem ventu-
rū nuntiet? Va-
le feliciter in
Christo. Tran-
scripsi. ex libro
Ms. in Biblioth.
Pub. deinde se-
quuntur Episto-
lae 2. Saxonice
in quarum pos-
teriore hæc
verba habentur.

* Ad hoc enim
quoque purga-
tio pertinet. *Pol.
Bibl. select. lib. 1.
cap. 8.*

Memor sum
sanctitatis ve-
stræ, sicut Heli-
æ, sicut Iesu
Naue, sicut
Melchisedech,
sicut Helisei, si-
cut Hieremias,
sicut Io. Baptis-
tæ, sicut dilec-
tissimi discipuli,
sicut Timothei,
sicut Titi, sicut
Euodij, sicut
Clementis, vel
eorum qui in
castitate de vita
exierunt. Non

ly be conjectured. When Polidore being licensed by the king
to view and search all Libraries, had once accomplished his
story, by the help of such bookes as hee had compiled out of
Libraries in the end, when he had taken out what he would
(like a true factor for the Popes owne tooth) hee piled the
bookes together, and set them all on a light fire. For what
cause he did so, cannot certainly be pronounced: but whose
considereth well his religion, may shrewdly suspect him—
As also by this one Italian tricke of Polydore, may other I-
talians likewise be suspected, in making away such Latine
bookes within this Land, as made not for their purpose.
Thus farre Mr. Fox. But I feare me there haue been too
many in former ages guiltie of this crime: so that it is
not without cause that **Possenine* doth counsell vs to
purge our Manuscripts. God helpe vs, if neither old nor
new, *Greeke nor Latine*, Fathers nor moderne writers,
can be suffered freely to speake the truth; but either like
Paras they must speake as they are taught, or else be put
to perpetuall silence. You shall see another the like trick
vnto this: for we abound in examples.

The 13. Place corrupted in *Ignatius Ep. ad
Philadelphenses.*

E Cannot but remember your holy life, as also
that of *Helias*, of *Iesu Naue*, of *Melchisedech*, of
Heliseus, of *Hieremit*, of *Io. Baptist*, of the belo-
ued disciple, of *Timothe*, of *Titus*, *Euodius*, and *Clement*,
or of (all) them which haue departed this life, being vn-
married. Nor that I will detain any whit from other
blessed men which were coupled in marriage, such as I
will

instans ordinem
 amodo instans
 ois epistola in
 instans instans
 Published in
 Church and
 time by the
 Dr. of Divinitie.
 I refer you for
 the truth of this
 unto M. Mason
 himselfe, and to
 the book printed.

For Quem ti-
 muet Babylon
 & diadema tri-
 plex.

To Mariana
 Hispani & Soci-
 etate Iesu Hi-
 storiz de rebus
 Hispani & libri
 25. Tolati Typo-
 pletri Rodrice
 1592. cum sacul-
 tate & privilegi-
 o.
 Verbo Io.
 Mariana scriptis
 deserta at tamen
 pressè libros 20
 renum Hispani-
 carum. Tom. 2.
 pag. 219.

Collegit in Chancery, chapter Chancery House of Paris; or some such (for the booke was printed beyond the seas) having notice of a verse of his: wherein hee alluded to another Treatise of *Bartholomæus primarius*, (the verse was, *Quem timuit Babylon; & diadema triplex*) he did instantly send for the booke, and blotted out that whole verse, willing presently an other verse to be made in steed thereof: but the party, making more haste, than good speed (forgetting himselfe belike) instead of a short verse (my friends verses being Hexametres and Pentametres) makes a long verse; and so we have these 3. long verses together, in most of the printed copies, though not in all (for some few only escaped his hands):

Obvius ignota nunc Barlam errabat arena;

Quem timuere viri, doctæ coluere sorores.

Tunc ita Sanillus; quate felicia nobis

Sidera, qua ducunt numina, sanctæ senex?

This was a pretty storie indeed: but I have a better in store for you; and this it is: *Io. Mariana*, that famous, or rather infamous *Iesuit*, (whose books were lately burned in France by the common executioner) hath compiled & fūe and twentie books of the *Historie of Spaine*, printed *cum privilegio*. But, the fūe later books (containing some perilous matter belike) are wisely suppressed by the *Inquisitors*: inso much that *Possennine* is hired to say in his *Apparatus*, that he made but 20. bookes; which hee wrote (sayth one Iesuite, in commendation of an other) very smoothly and briefly. But, it may be, that *Possennine* never saw the booke: or if he had viewed it well, he might have descried so much, by three pregnant circumstances. The first is: In the Title page of that *Edition*, which he there mentioneth, vpon the figure or letter V, is stamped

at flowry which is not done so feattly (as God would have it) but the corners of the V. are seen through it. Secondly, in the Censure of the book in latine are mentioned 25. books: as also in the kingalliance in *Spanish*. Thirdly and lastly, in the end of the last page of the twentieth booke, there stands for a direction to the page which should follow, the worde *Histo*: but in the printed bookes that are come outtalle to our hands, the next thing over the leafe, is the *Index*. (This *Marianus*, no doubt, was a shrewd fellow: And if those his books had beene all burned, and himselfe hanged, there had beene a good riddance both of him, and them: which haue since that time, kindled such a fire in the hearts of the true French, as the whole swarme of Iesuites shall neuer be able to put-out.

¹ Or some like thing.
² Iudicium autoritate regis Sebastianus factum à Martino Baillo de libris 24. Hispaniarum de rebus Hispani.
³ Por quanto fue fecha relacion que vos auades compuesto vn libro intitulado Io. Marianus Hispani è Societate Iesu historiæ de rebus Hispaniarum lib. 25. &c.

The 14. place corrupted, in *St. Gregorie, Lib. Ep.*

Lib. 9. cap. 13. Index 13.

Surely Peter the Apostle is the chiefe member of the holy Catholick Church. Paul, Andrew, and Iohn, what else are they but heads of particular congregations: and yet they are all members of the Church *under one head*.

Proved.

Doctor Stapleton (as hath been observed by a diligent obseruer in this kinde) *qui norat, quid dissentiat a lupinis: which as well knewe as any man in his time, to discern betweene base metall and good bullion* thinking it a small thing, that Peter should bee counted as the chiefe

Certe Petrus Apostolus primum membrum sanctæ & vniuersalis Ecclesiæ est. Paulus, Andreas, Ioannes quid aliud quam singularium sunt plebium capitæ & tamen sub vno capite, omnes membra sunt Ecclesiæ. Io. Reynol. Confer. pag. 88.

his booke written of this

in which he hath written of this

The 16. place corrupted in *Isidore*, de

summo Bono.

Isidore saith in his booke *De summo Bono*; It is

X an hard matter for a Prince to come to good, if

he (once) chance to be insnared (and infolded) in

wickednesse and vice. And not long after it followeth

For, the common people stand in awe of a wicked Iudge.

But kings (vlesse God should restraints and curbe them

with the feare of him alone) would runne headlong into

perdition: and abusing their authoritie, they would dare

to commit all manner of villanie, and so much the more

readily, if there were not one upon earth, which instead

and place of God [himselfe] might punish them.

Proued.

These are the words of that great *Alexander the Ca-*

nonist; which dreamed of conquering whole worlds,

with the shaking of his pen. They are alleaged out of *S.*

Isidore (as he saith) for maintenance of the Popes *super-*

roiall power, as one calleth it. In defence whereof, so ea-

gerly was he bent, that he would not haue stuck to haue

marched vp to the belly in the blood not only of his ene-

mies, but euen of his friends also. For he tramples vpon

Cardinals, and disdaineeth all other writers, which will

not doe as he doth; that is, magnifie and extoll the Popes

authoritie (both in Temporalls and Spiritualls) beyond

the degrees of comparison. The *Papists*, I hope, will re-

fuse for him, that he had zeale, but not according to know-

ledge

Ut *Isidorus* in-

quit, de summo

bono, difficile

est principem

ad melius egre-

di, si vitij fuerit

implicatus. Et

postea subdit;

Populi enim

peccatorem iudi-

cem metuntur.

Reges autem ni-

si solo Dei ti-

more coercentur,

libere in

præceptis prorup-

tuunt, & per a-

bustum licentia-

in omne facinus

labuntur: idque

facilius agerent,

nisi in terra ali-

quem haberent,

qui vice & loca

Dei eum punire

posset. *Alex. Ca-*

ver. de potestate

Rom. Pont. lib. 2.

cap. 3. pag. 102.

Alex. Carv.

Liber de Potestate

Romani Pontif. Pal.

199.

Mr. Bellarmine

Triall.

His booke is

written against

Bellarmino.

indeed; in

the Title aduersus

impios Politicos.

ledge. For want whereof, his booke written of that argument (which is best pleasing to the Pope) to wit, in defence of his Supremacie, & had not else, publickly been condemned at Rome by the M. of his sacred Palace. And I hope, they haue enioyned him some penance, for forging of these words, viz. *unlesse there be one in place and steed of God upon earth, which might punish heretic words, nor to be found, I dare say, in either the printed or written books.* But I see, *si violandum est, violandum est regnandi gratia*, if a man must needs bee a knave, let it bee to some purpose. The corruption of this place was first obserued, out of the mouth of that reuerend and learned Professor, Mr. Doctor Holland.

The 17. Place in the 4. Councell of Carthage cap.

99. & 100.

Et *no woman though shee be a religious woman, or learned, in presence of men, presume so farre, as to baptize any, *unlesse it be in case of extremitie.*

Proued.

THe last words, *unlesse it be in case of extremitie*, shew vnto whar extremitie the *papists* are brought, that cannot maintaine their baptism by women, and other lay people, vnlesse it be out of such and the like forged sentences. The place is corrupted by **Gratian* in the *Canon lawe*, and **Peter Lombard* on the Sentences: who therefore might be truly sayde (as Iacob said of his two sonnes) Symeon & Leui, to be *fratres in iniquitate*

brethren

* *Alex. Carey*
liber de potestate
Romani pontificis
aduersus impios
Politicos Patanij
1599. donec corrigatur
Fr. Io. Maria, in
Indicibus librorum
Ex purgandorum
Rome 1607. pag.
731.

Isidore hath
been lately set
forth per. fratres
Iac. de Breul
Monachum, ad
chirographa exemplaria
accuratius quam antea
emendata,
Par. 1601: there
they are not: nor
in the Manuscript
in the publick
library.

* Mulier quamuis
docta & sancta,
viros in coeuentu
viro- rum docere, vel
aliquos baptizare
non prestat, nisi
necessitate urgente.
De Consecratione
distinctione
4. cap. mulier.
Lib. 4. sent.
dist. 5. pag. 303.
Gen. c. 49. v. 6.

brethren [in euill]; the instruments of our vltie are in their habitations, wth their secret let nor my soule come. A my glory, bee nor thou ioined with their assembly. For, how haue they digged downe the wall as it were of this period, and ouerthrowne the whole sentence, by that foolish nisi^h which they haue foisted in of their owne heads; as *Careus* hath done in the place before cited; contrarie to the faith of the *Manuscripts* and printed copies. But, it is well, that this error, or wickednesse rather, is ^h amended lately in their *Canon lawe* for very shame; as all is now of the mending hand; if they holde on, as they haue happily begunne: but *nullus motus violentus perpetuus*, the motion is too violent to continue long. But, what shall wee say to so many poore soules, that haue beene for so long a space seduced and nouelled vp in poperie by such, and the like sentences? This corruption was likewise first noted out of the said learned Doctors Lectures.

Manuscripts and printed copies. But, it is well, that this error, or wickednesse rather, is ^h amended lately in their *Canon lawe* for very shame; as all is now of the mending hand; if they holde on, as they haue happily begunne: but *nullus motus violentus perpetuus*, the motion is too violent to continue long. But, what shall wee say to so many poore soules, that haue beene for so long a space seduced and nouelled vp in poperie by such, and the like sentences? This corruption was likewise first noted out of the said learned Doctors Lectures.

The 18. place corrupted in the *Priviledge of S. Medardi lib. 2. Epist. D. Gregorij Ep.*

38. Indict. 11.

IF any King, Bishop, Iudge, or any other secular person whatsoever, shall violate the decrees of this Apostolicall authoritie and command of ours, or shall but speake against, or disesteeme it, or shall goe about to disturbe or molest the Friars (there residing): or decree matters otherwise then they are by vs ordered and established; be he of what dignitie or highnesse of

^a Nisi in terra aliquem haberent, qui vice & loco Dei, eum punire posset, see before.

^b nisi necessitate cogente, in written in other letters, so shew that Gratian added them of his owne head.

See the later Editions of the Canon Lawe.

^c M^r. D. Holland in praelect. ordinarijs.

* Si quis — Regum, Antistitem, iudicum, vel quorumcunque, saecularium personarum huius Apostolicae auctoritatis, & nostrae praecptionis decreta violauerit, aut contraxerit, aut neglexerit, vel fra-

tres iniquitate, vel conturbauerit, vel alter ordinauerit, cuiuscunque dignitatis vel sublimitatis sit, huiusmodi sit. *Epist. D. Gregorij Ep.* ^{primitus} & ut Catholicae fidei deprauator, vel S. Dei Ecclesiae destructor, a consortio Christianitatis & corpore ac sanguine Domini nostri Iesu Christi seque-

stetur & omni-
um maledictioni
anathemate, qui-
bus infidèles &
heretici ab initio
saeculi vsque in
praesens damnati
sunt, cum Iuda
traditore domini
in inferno inferi-
ore damnatus;
nisi digna poe-
nitentia praeser-
torum sancto-
rum sibi propiti-
tauerit clemen-
tiam, & fratrum
communem re-
conciliauerit
concordiam,

(of honour or authoritie) let him be deprived of his honor:
and as an enemy to the Catholike faith, or a destroyer of
of Gods Church, let him bee sequestred from the commu-
nion of all Christians, and shut out from the body & bloud
of Christ, and be liable unto the paine of all these curses,
which infidels and hereticks haue beene subiect to from the
beginning of the world, unto this present time: and (last-
ly) with Iudas that betrayed our Saniour, let him bee cast
into the lowest pit of hell, unless he repent in time, obtaine
pardon of the aforesaide Saints, and finally bee reconciled
unto all the Friars of that Couent.

Promed.

^a Ex ipso ore
procedit bene-
dictio & male-
dictio. Iaci. c. 3.
ver. 10.

^b De qua re vni-
us est quod breui-
ter suggeras si-
renissimis do-
minis nostris:
quia si ego ser-
uus eorum in
morte Longo-
bardorum me
miscere voluis-
sem, hodie Lo-
gobardorum
gens, nec duces
nec comites ha-
beret, atque in
summa confusione esset diuisa. Sed quia Deum timeo, in mortem cuiuslibet hominis me misce-
re formido. Greg. lib 7. Ep. 1. Ind. 1. observed by Widdrington, Apol. pro Iure Principum
pag. 198. ^c 1. Sam. 24. 6.

WHat a monstrous clappe of thunder, and terrible
flash of lightning haue we here? was there euer
the like heard? Certainly if these were *Gregories* owne
words, a man may safely say, as Saint James dooth, that
^a out of the same mouth comes cursing and blessing: *quid
spero meliora*, wee are perswaded better things, of that
godly Father: ^b who was so far frō killing soule & body,
that hee would not spill so much as a drop of bloud, when
his enemies were in his hands, as ^c Saul was in *Davids*. He
imitated, or rather (if it were possible) studied to exceed
Davids mildenesse. And therefore the wordes, though
neuer so boisterous, are but *brutum fulmen*, or *ignis fa-
tus*, they are like meteors of a short continuance: they
haue beene weighed in the balance of reason, and are
held too light for the shekell of the Sanctuarie. For (not

to rehearse the reasons which that great ^astay of the *frēch Church*, or other pillars of our Cleargy haue brought, either to weaken, or ouerthrow the credit thereof) it appeareth by these reasons following, that this *Priuiledge* proues nothing, but a priuiledge of lying, forging, and counterfeiting of true antiquitie; which indeed makes against them. For this great Canon, which is planted to batter down the wals of our kings regalty, is but a woden peece of Ordinance, made for a shewe, rather than for vse; to see if the enemy will at the sight thereof be afraid, or giue ouer. You shall see it, by-&-by, broken into many pieces. It is not *Gregories*: First, because there is another like thundering *Epistle* in ^b *Binius*, which is ^c confessed by him to be counterfeir & base metall. Secondly, because both these *Epistles*, that of *Binius*, & this of Rome are taken word for word, *mutatis mutandis*, out of a true *Epistle* ^d of *S. Gregories*; but with greater mildnesse and discretion tempered. And although some of the Fathers, do oftentimes in diuers places, vse the same words; yet it was not *Gregories* manner to take so much out of one place; or if it be in the cōclusion, he would doubles haue bin no lesse exact in retaining the selfe-same words in the premisses. Thirdly, it is not found ^e in any of our good & ancient *Mss*. Lastly, ^f *Baronius* doth ingenuously confesse, that the subscription is false: for he reckoneth vp in the subscription *Aug. bish. of Canterbury*, & *Mellitus bish. of London*; where there were no such bishops at that time.

^a *Peter Moulin in his defense of the Kings booke, my L. of Winchester, and others.*

^b In Append. ad Ep. Greg. M. T. o. 2. pag. 951.

^c *Epistola ius Gregorij P. 1. nomine ficta potius, quam scripta ad Maritianū Episcopū Rauennatem, de priuilegijs eiusdem Ecclesie Rauennatis Ib.*

^d *Priuilegium Xenodochij Ep. 10. Lib. 11. Ind. 6. Senatori, Presbytero & Abbati Xenodochij. Hu words are these: Si quis verò*

Regum. Sacerdotum iudiciū, personarumque secularium hæc constitutionis nostræ paginam

agnoscens, contra eam venire tentauerit, potestatis honorisq; sui dignitate careat, reumque se diuino iudicio existere de perpetrata iniquitate agnoscat. Et nisi vel ea quæ ab illo male ablata sunt restituerit vel digna poenitentia illicitè acta desseuerit, à sacratissimo corpore ac sanguine Dei & Domini nostri Redemptoris Iesu Christi alienus fiat, atque in æterno examine districtæ vltioni subiacet. Greg. Ib. Vide *Widdings*. pag. 394.

^e Not in seauen olde Manuscripts.

^f Aduertendum est, Subscriptionem Episcoporum & Regis Francorum Theodetici

I

And

haud congruere his temporibus : siquidem complures Episcopi, qui subscripti reperiuntur, post aliquot abhinc annos creati noscuntur (veluti inter alios, ut de reliquis dicere omittamus) Aug. Cantuariensis, & Mellitus Lundquienfis, quos estat, neque hoc tempore profectos esse in Angliam. Bar. To. 8. pag. 63. Adde heereunto that Theodorick of whom he speaks, was not then king of France, as Doctor Mosker observed long since in his Lectures, out of Baronius.

Corporis quidem Rex cuius alteri homini par est : potestate vero dignitatis similis est ei, qui supra omnes est. Deo. Non enim habet in terris se quicquam encelsium.

^a Fr. To. ad arid. in Indice Romae no. Confusa in Tom. 5. In the last Edition Par. 1610. Ex praecepto Indictis Expurgatorij Rothae vulgari censurata, that whole booke of Antonius de Melilla is now sold, but the booke of Agapetus, with the false glosses according to the censure of Rome

and Spanhe, in all three Editions, and in Baroni. Tom. 7. in Append. ex prae-termis. pag. 665. ^b Prima totius operis inscriptio, in ipso frontispicio, quae habet: Bibliotheca sanctorum Patrum, mutatur in hanc, Bibliotheca Patrum & veterum Authorum Ecclesiasticorum. Ind. Rom. Cens. Tom. 1. pag. 63.

And, I beleue, if the great Antiquarian had considered better of the matter, hee would haue drawen an other argument of falshood, from the yeares of our Lord: for, I desire to see an auncient recorde of that time, with this date, *Anno ab incarnatione Domini 604, Ind. II.*

The 19. place corrupted, in Agapetus words lib. 2. *Mellissarum per Antonium Monachum Graecam.* Bibl. Sf. Patrum Tom. 1. pag. 208. Par. 1571.

IN body, the king is like unto an other man: but in power of dignitie, like unto him that is above all, (that is) God: for vpon earth he hath nothing (or no man) above him.

Proued.

THese words (as cunning as the Papiſts haue beene in commanding the booke, whereout they were taken to be expunged) are yet found in all three editions of the *Bibliotheca sanctorum Patrum*. What sayd I, *Bibliotheca sanctorum Patrum*? ^b *Dele sanctorum, & loco eius ponatur Patrum, veterum Authorum Ecclesiasticorum*. For looth they haue christned the booke now by a new name. It must no longer be called a *Bibliothèque of holy Fathers*;

for,

for, they haue disclaimed some, or two of those an-
cient writers; and discarded many of the rest, in euerie
Tome some. It must now be called *Bibliotheca Patrum*,
or *veterum Authorum Ecclesiasticorum*, a *Bibliothèque*
of *Fathers*, and other old Ecclesiasticall writers. This
was well, to make the world belceue, that there was
some great matter in them, in the first and second Editi-
on. And so truely there was. For, besides this of *Ag-*
apetus, there bee many Treatises, which make rather a-
gainst, then for them; as well knew the *Roman Index*,
which hath commanded them to be left cleane out: and
according hereto, they are omitted in the last Edition of
Paris. What needed so many corrections and purgings
of one booke? It hath passed the censure of *Spaine* and
Rome; and hath runne, as it were, through fire and water.
If the *Diuines* of *Spaine* did their dutie, what need was
there of the *Inquisitors at Rome*? And I nothing doubt,
but he that shall liue an other age, shall see a fourth Edi-
tion of this worthy worke, farre differing from all the
rest. The reason of my suspicion is well grounded: for,
amongst their rules (which are daily increased for the
correction and purging of books) this is one, a most ex-
cellent one; *I. Greg. Capuchine Inquisitor of bookes in*
such or such a Diocese, doe thinke that this booke, thus by
me corrected, may lawfully be read; (containing nothing
contrary to the Catholick doctrine). *This is my opinion*,
vnill some other shall censure it otherwise; *donec pro-*
deant censura aliorum. Whicher will our *Papists* goe in
the end? They haue changed the word of God at their
pleasure; altered the writings of men; bee they neuer so
parebit. *Greg. Capuc, in Enchiridio Ectel. pag. 317.* *Angelus Rocchi in Bibliotheca scrip-*
turali. *See the Bellum Papale, Lond. 1600.*

Magis Reip.
damnosus est
liber haretico-
rum reusius a
Theologis (sed
non bene) &
approbat. cum
fide scripta asse-
rentibus dele-
uisse omnia de-
lenda cum non
sit hoc: &
cum hoc dat
occasione lec-
tori, vt omnia
in eo contenta
Catholica esse
credat, quam-
uis nihil lent
statum Ecclesi-
asticum. — Et li-
deo, vt non er-
rem, & quod
patronus libri
teneatur semper
ad notitiā am-
plioris correcti-
onis præsentare
Librum: taliter
approbo: Ego
N. deputatus
in reuisione li-
brorum Curie
Archiepiscopa-
lis, dico posse
tolerari & legi
præsentē librum
sic correctum,
quousque am-
pliori correcti-
one dignus ap-
parebit.

Maledicta glos-
si quæ cor-
ruptum.

Non habet in
terris se quid-
quam excelsius:

Scribe ad mar-
ginem, Intel-
lige inter Sæ-
culares, & tem-

porales digni-
tates, nam Ec-
clesiastica dig-
nitas sublimior

est regia. Ind.
Rom. pag. 200.

Honore quoli-
bet sublimiore

quum habeas
dignitatem o

Imperator, ho-
noris supra

omnes, qui hoc
te dignatus est,
Deum cap. 1.

Tibi ipsi custo-
diendi leges im-
pone necessita-

tem, quum non
habeas in terris

qui te possit co-
gere. What
become then

of Carcius Ni-
si in terra aliquæ
haberet, qui vi-

ce & loco Dei
ei punire pos-
set. See pag. 61.

This booke hath
been printed 7
the Papiſts about 6. or 7. times. These words are in all Editions. Simul hec Justinianus cre-
tus eli kpperator, Agapetus Diaconus ad eundem pæxneticam scripsit Epistolam. Bar. Tom. 7. in
append. pag. k 64. Item aliam Ep. misit ad Justinianum Imper. ad an'torem si les ipsum inci-
tando. Tom. 7. pag. 220. Item aliam Ep. ad eundem quod non recipiantur lapsi. Ib. pag. 247.

auacient, neuer so eminent, neuer so holily, when wilt they
make an end? But to returne vnto *Agapetus*, from whom
this sentence is taken: which if it be his, why doe they
forbid the booke to be read; or else by a wicked gloss
corrupt the text, contrary to the expresse words & mean-
ing of *Agapetus*, throughout his whole booke? For,
thus writeth he, Chap. 1. *Whereas in honour thou hast o*
Emperour a dignity far above all other men, thou honou-
rest, above all, him that gaue thee this honour, to wit, God.
And againe, chap. 27. *Impose a necessity upon thy selfe of*
observing the lawes; inasmuch as thou hast no living crea-
ture in the world that hath power to compel thee therunto.
See further, c. 30. 37. 40. 53. 61. 62. & 68. Thus we see this
to be the continuall voice of *Agap.* both in greek & latin,
translated by *Papists*, or *Protestants*, in all copies written,
or printed. Now, what was *Agapetus*? *Diac. S. Ro. Eccle-*
sia, Deacon of the Ch. of Rome, and afterwards *P. of Rome*.
And it is vntreue that *Baronius* hath to shift the matter,
that there were two of that name, *Monasteriorum Archi-*
mandrita. By the Cardinals own confession, this *Agape-*
tus liued at *Constantinople* in *Iustinians* time: where it was
a great matter for him, no doubt, in so long time, to learn
to make such a *Greek* booke as this is; which yet for the
stile and Atticisms, comes a great deale short of *Baroni-*
us commendation. By all likelihoods, hee wrote this
book, & sent diuerse *Epist.* vnto the *Emperor Iustinian*,
for whose instruction it was chiefly written: but had
he bin but a single *Deacon*, it had bin too great impiety
to haue wickedly razed, or foolishly glozed these words.

The 20. place corrupted, in Cyrills booke of *Treasures*.

The reporter of these words, is *Thomas*

Aquinas.



That the Pope of Rome hath full power in the Church [of God] is prooed [plaine] out of Cyrill, Patriarch of Alexandria, in his booke of *Treasures*. As Christ received power of his Father over euerie power, a power most full and ample, that all things should bow to him: so hee did commit it most fully and amply, both to Peter and his successors. And Christ gaue his owne (power) to none else, saue to Peter, fully; but to him alone hee gaue it. And the Apostles in the Gospels and Epistles, haue affirmed (in euerie doctrine). Peter and his Church so hee in steede of God; and to him, euen to Peter, all doe bow their head by the lawe of God: and the Princes of the world are obedient to him, euen as to the Lord Iesus: and wee as beeing members, must cleaue^k unto our head the Pope, and the Apostolicke See: thence it is our duetie to seeke and inquire what is to bee beleueed, what to bee thought, what to bee helde: ¹ because it is the right of the Pope alone, to reprove, to correct, to rebuke, to confirme, to dispose, to loose & binde.

Quod Rom. Pontifex habeat in Ecclesia plenitudinem potestatis, dicit Cyrillus Patriarcha Alexandrinus in Libro Theaurorum. Sic Christus accepit a Patre dux & sceptrum Ecclesie gentium ex Israele egrediens, super omnem principatum, & potestatem, super omne quodcunque est, & ei cuncta curuatur, plenissimam potestatem: sic & Petro & eius successoribus plenissime commisit. -- Et eua nulli alij quam Petro, Christus quod suum est plenum sed ipse soli dedit. ¹ Cuiuslibet Petro, omnes iure

diuino caput inclinant, & primates mundi tanquam ipsi Domino Iesu obediunt. ² Capiti nostro pontifici Romano.

¹ Solius Pontificis est arguere, corrigere, increpare, ratum facere, disponere, soluere & ligare. Tho. Aquinas Inopus. contra errores Graecorum ad Urbanum 4. Pont. Max.

13. illi soli obediunt pro.

Proued.

Io. Rainold. in
his Confer. p.
159.

There are Ms.
Copies Greeke, in
the Vatican,
Bellarion, Flo-
rentine, the duke
of Urbino, Ant.
Cantacuzen,
Constantino-
politan, and Ba-
varian Libra-
ries; as Posse-
vine writeth in
his Appar.

My Lord of
Winchester of
Obedience.
pag. 365.

These sayings are alleaged by *Thomas of Aquine*, out of *Saint Cyrils* worke entituled *the Threasure or Treasures*: but we haue here *carbones pro auro*; in *Saint Cyrils threasure* there are no such base coynes to be found. Wherefore either *Thomas* coined them himselfe, for want of currant money: or tooke them of some coynier, and thought to trie if they would go. His works are extant in *Greek and Latine*, written and printed in diuerse Libraries. I would that some one or other of *Thomas Aquinas* Schollers, would take the paines to finde them out; they would proue as good as *Threasure trone*. But, if you list, you may giue credit vnto him: for this is not the first wilful corruption, or manifest error, by many hundredths, that he hath committed; ^b beeing himselfe overwhelmed with the corruption of the time, wholly wedded vnto the Sea of Rome, and liuing in the midst of blindness and error.

The 21. place corrupted, in *S. Aug. de Spiritu & Litera. cap. 34.*

Consentire aut
dissentire pro-
pria volunta-
tis est.

Coccius Tom. 2.
lib. 1. de natura
hominis, pag.
65.

TO consent or dissent from God, when he calleth vs, is a part of free-will.

Proued.

The words as they are now read, are cited by *Coccius*, and sundry others for free will. *Kemnitius*, more agreeable to the mind of *S. Aug.* who was euer a sore enemy vnto free-will, reades them thus; *Consentire & dissen-*

disfigure proprii voluntate est: which vnder correction may thus bee rendered; To consent vnto Gods vocation or dissent from it, is proper to the will. The one reads the word adiectiuely; the other aduerbially: the error proceedeth from the Mss. which indifferently admit of both readings. For, in all the Manuscripts that I haue seene, there be no Diphthongs found: only some ancient copies are so distinguished: but I haue not as yet come to see any copie of this booke.

^d In the librarie at Oxford.
^e In my Lord of Canterburies Librarie there is a very auncient copie that hath no Diphthongs.

The 22. place corrupted, in the *Author of the Commentarie vpon the Epistle to the Galathians*, going vnder *Saint Ambrose* name.

HE that wrought by Peter, &c.] He nameth Peter alone (sayth hee) and compareth him vnto himselfe; because hee had receiued the Primacy to build the Church: that himselfe likewise is chosen to haue the Primacie of building the Churches of the Gentiles; yet so, that Peter preached to the Gentiles, when there was cause, and Paul vnto the Iewes. For we finde that both of them did both.

In illa verba qui operatus est in Petrum &c. Petrum solum nominat. & sibi comparat, quia primum ipse acceperat ad fundandam Ecclesiam: se quoque pari modo electum vtrumque primum habere in fundandis gentium Ecclesijs.

Ita tamen et Petrus Gentibus predicaretur licet uisus fuisset, & Paulus Iudeis: Nam uterque inuenitur vtrumque fecisse. Rom. in his Confer. pag. 74 s. Prim. doctrin. lib. 6. cap. 14. pag. 229

Proued.

S Tapleton citing these words of Ambrose, yet so that Peter to the Gentiles, hath clipped off the last words of Ambrose, & Paulus Iudeis, and Paul vnto the Iewes; to proue that Paul might not preach, vnto the Iewes; as Peter vnto the Gentiles; A cosening tricke much used by him: the more shame it is for him. To say, that (perhaps) hee found it so in some auncient written coppie, were scarce

scarfe probable; against all the severall prints, and one
Manuscript which I have seene.

The 23. place in *S. Ambrose, lib. 1. de Penitentia, cap. 6.*
Tom. 4. corrupted by Gratian, dist. 1. cap. 52.

Non habent—
Petri heredita-
tem, qui sedem
Petri non ha-
bent, quam im-
pia diuisione
discerpunt.



They haue nor Peters inheritance which haue nor
Peters chaire, which wickedly they doe reare
and cut in pieces by their discorde and dissen-
sion.

Proued.

^a By reading *se-*
dem, for fidem.
Gretser lib. de
iure & more li.
prohib.

THIS place the *Monke* hath ^a corrupted; but not this
alone: as hath in part alreadie, and shall hereafter be
more fully proued. *Gretser* the *Iesuite*, dooth (as well
as he can) answere for the *Monke*; but, in vaine. For, be-
sides that to read as they do, and to diuide the chaire of
Peter, were improper; to diuide the faith of Peter natu-
rall, and proper to the text; the *Manuscripts* reade *fi-*
dem, not sedem.

Exigitis — vt li-
brum Chaldeo
sermone con-
scriptum, ad la-
tinum styllum
traham; librum
vique Tobie:
quem Hebræi
de Catalogo
diuinarum
Scripturarum
secâtes, his quæ
Hagiographa
memorant.
Hier. Pref. in
Tobiam.

The 24. place in *Saint Hieromes Prefaces vpon Tobie*
and Iudith.

YOU require mee to translate into *Latine* a booke
written in the *Chaldee* languages; to wit, the
booke of *Tobie*: which the Iewes haue cut [or
put] out of the catalogue of diuine Scriptures, and
reckoned them amongst the *Hagiographa* bookes.

Item

Item in his preface vpon *Iudith*. The booke of *Iudith* is reckoned amongst the bookes, called *Hagiographa*, by the Iewes: whole authoritie is thought vn sufficient to ground any controuersie vpon.

Proved.

IN both these places (as the learned Doctor obserues in his Lectures) there is a foule corruption, by reading of *Hagiographa* for *Apocrypha*, which it is as cleare as the Sun-shine, that *S. Hierome* meant. His *Prologus Galeatus* makes the matter manifest: for, it was written to shew which were *Canonicall* bookes, and which *Apocrypha*. For, counting fve bookes of *Moses*, eight of the *Prophets* and 9. *Hagiographa* bookes; we haue the iust number of the bookes *Canonicall*.

All these he translated out of *Hebrew* into *Latine*: for which, this *Prologus Galeatus* serues; that you may know that all those bookes, which are not in the nūber of these 22. are to be reckoned among the bookes *Apocrypha*. Therefore the booke of *Wisedome*, which commonly is ascribed vnto *Salomon*, the booke of *Iesus the sonne of Syrach*, *Iudith*, *Tobias*, and the booke of the *Shepherd*, are not in the *Canon*. What can be said more directly to this purpose? First, he excludes them from the 9. *Hagiographa* bookes, which are in the *Canon* of the *Hebrew* account; and reckoneth them plainly for *Apocrypha* bookes. For, they are both ranked in the same order with the booke of the *Pastor*: which the *Roman Bibles* do so farre vilifie, that they haue thrust them out of their *vulgar Bibles* in their late corrected prints, and doe not make them *Canones fidei*, rules of faith; which I trust the bookes *Hagiographa* are.

Apud Hebræos lib. Iudith inter Hagiographa legitur: cuius auctoritas ad corroboranda illa quæ in contentione veniunt, minime idonea iudicatur. Hier. Ep. 111

D^r Rainolds, in Præf. super editis.

* Mosi quinque & Prophetarum octo & Hagiographorum novem. Hier. in prol. Galeato.

Hic prologus Scripturarum quasi galeatum principii, omnibus libris quos de Hebræo vertimus in latinum, cōuenire potest: vt scire valeamus quicquid extra hos est,

inter Apocrypha esse ponendum. Igitur sapientia, quæ vulgo Salomonis inscribitur, & Iesu filij Syrach liber, & Iudith & Tobias & Pastor non sunt in Canone.

Vide Biblia Sin.

si Roma emendata atque edita in Fol. 1599. & 1602.

K

Last

* See a Manuscript Bible in the publique Librarie, w^{ch} readeth, according to the Doctors coniecture, Apocrypha in both places. B. 4. 8. And in another in my Lord of Canterburies Librarie, you haue this note, of olde, in the margin, verior sententia Apocrypha.

* The Bible hath been twice translated into English. The former Edition is very ancient: whereof we haue three copies; one in the

publique Librarie, one in Christ-church Librarie, the other in Queens Colledge, the later translated by Wicklef; against whose translation of the Bible, Butler wrote his Treat. which was sometimes in Merton Coll. vol. 143. ^b In the Preface to his Translation of the Bible. ^c Here if at that time they had been accounted authentically by the Church, and of beleene, hee would haue sayd, but this opinion of Hier. is not approved by the Church.

Imagines quas tibi dirigendas per Dulcidium Diaconum rogasti, misimus. Vnde valde nobis tua postulatio placuit: quia illum toto corde, tota intentione queris, cuius imaginem prae-

Lastly, although I confesse this error hath taken deepe root, and spread abroad, almost ouer all the Manuscripts that I haue seene; yet is it found otherwise in some olde * Manuscripts; and should be so in the rest; but that in the copying out of books, it often fell-out that they ^a followed one another, (especially when the reading was more agreeable to their minds) with lesse shame, and greater loosenesse. Of one thing I am sure, that he that ^b translated the whole Bible into English (which Bible came forth, as I ghesse, some hundred yeeres before Wickles translation) helde these bookes for Apocrypha. For, thus hee writeth; ^c these be his words: What euer booke of the old Testament is out of these (he maketh the same Canon with vs) twentie fiue before saide, shall be set among Apocrypha; that is without authority of beleene. Therefore the booke of Wisedome, Ecclesiasticus, and Iudith, and Tobie, beene not of beleefe. — ^d Hierome sayth all this sentence in the Prologue on the first booke of Kings.

The 25. place corrupted; in Greg. Lib. 7. Ind. 2. Ep. 54. Secundino seruo Dei incluso.

THe Images, which you prayed mee to sende vnto you by Dulcidius the Deacon, we haue sent. For, your request seemed to bee very reasonable: because you seeke after him with all your heart, and with all your mind, whose image you desire to haue before your eyes;

to the end that the daily sight of this corporall (image) may make you euery day more perfect than other: so that seeing the picture you may haue a longing after him, whose image it is, that you would see. There is no absurdity in it, if by visible things we manifest the inuisible. So that a man that earnestly desires to see another, or a man that longs to see his wife; if hee happen to see her goe to the bath or to Church, by-and-by hee prepares himselfe to meet her by the waie, that the verie sight of her might refresh him. Surely, I know that your desire is not to haue the image of our Saviour to worship it, as a God; but to put you in remembrance of the Sonne of God, whose image it is that you desire to see. And so in truth when we fall down before the image, we doe not prostrate our selues as it were before the diuinity (of Christ): but wee adore him, whom by helpe of the image we know was borne for vs, died for vs, (rose againe) and sitteth on the throne.

Et nos quidem non quasi ante diuinitatem ante illam prosternimur: sed illum adoramus, quem per imaginem, aut natū aut passum, sed & in throno sedentem recordamur. Et dum nobis pictura quasi scriptura, &c.

culis habere desideras: vt te visio corporalis quotidiana reddat exereitatum: vt dum picturam illius vides, ad illū animo inardescas, cuius imaginem videre desideras. Ab re nō facimus, si per visibilia inuisibilia demonstramus. Sic homo qui alium ardenter videre desiderat, aut sponsam amans videre conatur: si contigerit eam ad balneū, aut ad Ecclesiā ire, statim per viam incidenti se preparat, vt de visione eius hilaris recedat. Scio quidē quod imaginem Saluatoris nostri non ideo petis, vt quasi deum colas; sed ob recordationem filij Dei in eius amore recalescas eius te imaginem videre desideras.

Proued.

THIS place is often^d urged by the *Papists* in their writings. It containeth in effect the *queint distinction* of the schooles; of not worshipping the image, but that which is represented by the image. This saues them from idolatrie, say they: and it proues that images are only lay

others: by Peter Cotton in his *Catholick Institut.* Tom. 1. pag. 193. ^d This indeed was true Greg. opinion, vt hi qui literas nesciunt, saltem in parietibus videndo legant, quæ legerint codicibus non valent. Greg. lib. 7. Ep. 111. *Sereno Massil.* Ind. 2.

^d By Bell. Torn. 2. de Imag. lib. 2. cap. 10. cap. 11. & 16. Cocc. part 1. de sanctis Ecclesie pag. 160. by Theod. Petreus, lib. 4. pag. 284. and

¹ Quod imago nō
sit villo modo in
se colenda; sed
solū corā ima-
gine colendum
exemplar. Idē
videtur sensisse

Alex. 3. part. 9.
30. art. 7. nec
non Durandus l.

3. Sent. d. 9. q. 2.
et Alphonsus à
Castro, verba I-
mago. Bell. lib. 2.

de Imag. cap. 20
et Rom. 1. 20

^h In 7. ancient
Manuscripts,

ⁱ Romæ 1588.

^k Neque hac
diligentia con-

tenti (conferen-

da vetera cū no-

uū) autoritatē
adiunximus lu-

culentissimorū
scriptorum, vi-

pote eiusdem
Patris, & item

aliorum, Grati-

ani, Petri Lom-
bardi & cate-

rorum. Ex arg.
in omnes lib. 8.

Greg. P. 1. quo
eorum ordo cor-

rectionisq; ratio
expōnitur.

^l Wee haue colla-

ted him with 7.

good Mss. ac-

cording as my L.

of Canterbury

in his answer to
Hill, desired long
since, vide in co-

mens^f books, although this Gregory would that the lear-
ned, as well as the vñlearned should studie them. For, to
whom writeth hee? who is it that is so desirous to haue
these images sent vnto him? was it not *Secundinus* the
Monke, one that vnderstood *Latine*, was skilled in the
controuersies of those times, was desirous to be infor-
med (though liuing in a *monastery*) how matters went a-
broad in the world? Againe: the place of the Scripture
whereto he alludeth, *per & visibilia inuisibilia demonstra-*
mus, seemes to bee strangely brought for prooffe of ima-
ges, the lawfull vse, & making of them. But, to let passe all
other obiections; these words with the rest which follow
to the end of the *Epistle*, are not found in his books of *E-*
pistles written: saue only in one *belonging to Alfoles li-*
brary, after the 14.th book of *Epistles* (for so many books
there are according to the years of his Popedom; though
there be but 12. books printed: which 12. containe more
than those 14. by 140. or 160. *Epistles*). I finde these
words in the end of the book: *Sentētia B. Gregorij exterp-*
ta ex decretis Canonum; and then follow the words so of-
ten alleaged for images. But euen in that Copie, in the *E-*
pistle to Secūdinus, there is no such matter. Which makes
me think, that if they be in the *Canon law* (It is not worth
the while to seek it) they haue beene as good as their pro-
mise, that put forth *Gregory* at *Rome*.^k For they told vs
before hand, that they had corrected him, partly out of
the *Mss.* partly out of the *M^r. of the sentences*, & the *Canō*
law; witnesses, *omni exceptione maiores*. This *Epistle* hath
passed through the hands of falsaries, in more than 1. or 2.
places: for, in the middle of the *Epistle*, ther are about 42
lines thrust into the *Roman Editiō*. So that it seemes they
were tampering about it, to bring it vnto somewhat.^l But,
the

Part 2. *Corruption of the true Fathers.*

the plot God be thanked, is well discovered; and it is in vaine for them to follow this course any longer: *hac non successit; alia aggradiendum est via.*

whereof it were good some of our men did vnderstand in Gregory lately put out at Rome, Ib.

77

cluf. tot. libri. Something are added; some diminished, other charged: the trial

The 26. place corrupted, in S. Greg. *Lib. 4. Ep. 38.*

Ind. 13.

ALL things that were fore-tolde of, are come to passe. The king of pride is neere: and (which is a wickednesse to name) an whole host of Priests is provided to attend his coming. For they (also) march with as proud a countenance as he, which were appointed to be examples of meeknes and humility to others.

Proued.

THe *Roman* edition with sundry others, read most absurdly, contrarie to the faith of the *Manuscripts*, and the circumstance of the place, *Sacerdotum est praparus exitus*; The king of pride is neere at hand: and (which I abhorre to speake) when he comes, the priests shall be executed and put to death. As if this did betoken *K. Henry* the eight, which first put priests to death; whereas the word *militant* (do march) in the next words, makes the matter cleere on our side, against them. For, if they were put to death, how should they walk vp & downe? vnles they did, as *S. Denise* is said to haue done, that carried his head in his hand: and yet me thinks, a more modest gate than *Greg.* speaks of, should haue becom them. ^a *For denying his Supremacy which was first concluded on resolutely by the Vniuersitie of Oxford; as it appeareth upon Record when they were Papists, and afterward enacted in Parliam. nt.* ^b *Quia ceruici militantes clata.*

Omnia quæ prædicta sunt, sunt. Rex superbix propè est, & quod dici nefas est Sacerdotum ei præparatur exercitus, quia ceruici militantes, qui positi fuerant, ut ducatum præberent humilitatis.

^a The Roman Edition would not read Exercitus, because it is too pregnant for the Popes being Antichrist, by Gregories iudgment; seeing Antichrist as he is the king of pride, so is he to be set vp by an army of Priests euen by their Cleargie, who out of their like proportioned ambition, should gather to him as his armie, and fight for him vntill they be

Adde

K 3

^a Against Iohn
of Constantino-
ple, which took
vpon him the ti-
tle of vniuersall
Bishop.

^b That is y. Msi.

^c Bishop Jewel.

Mr. F. Mille,
one of the Clarke
of the signet is
his Maestie, at
that time of good
standing in Al-
soules Coll. fel-
low.

Adde heereunto, that the *Epistle* is written to taxe the pride^a of a *Bishop*, and not of a king; of the cleargie, and not of the laitie. Lastly, to make the matter sure, all the *Manuscripts* that I could yet procure, or get into my hands, doe reade^b *exercitus*, and not *exitus*. By occasion of citing these words truly, according to S. *Gregories* meaning, and the auncient copies, a very worthy and learned^c *Prelate* (one of the most precious and peerlesse Jewels of these later times, for learning, knowledge, iudgement, honesty and industrie) was heretofore translated and slandered among the *Papists*. I will relate the storie, as it was told me by one that is yet living, and knoweth it to bee true; that you may see how the good *Bishop* was vsed amongst them. It happened, that in his Visitation he preached at *Abingdon*, a religious towne in *Barkeshire*, nor far from Oxford: whither went many to heare him from all parts of the country round about; and many came from the *Vniuersitie of Oxford*: of which number, some were schollers, that stood not so well affected in Religion. In his Sermon, as his text led him, he inueighed sharply against the Pope, his pride, his attendants, priests and shauclings: and amongst other places (of which he had great store) he vrged this out of S. *Gregory*. The Sermon being done, home they come: and such as were popishly giuen, seeing that the *Bishop* insisted vpon that place of *Gregory*, examined it with the printed bookes: and finding it not there, presently it is noised about the towne, that the *Bishop* had made a foolish, and vntrue Sermon, built vpon weake and false authorities; as might appeare plainly by this one place of S. *Gregory*. For, he had turned cat into pan; alleaged the words otherwise then they were read in S. *Gregorie*.

He

He read *exercitus sacerdotum*, an *armie of Priests*; where it was indeede in true *Gregorie*, *exercitus Sacerdotum*, the killing and murdering of priests, which should argue the comming of Antichrist; an argument, sayd they, of his false and vntrue dealing in all other points of doctrine. The words were spoken: they could not be denied. At hearing of these wordes the *Protestants* were much dismayed, the *Papists* triumphed: but, it was before the victorie; as shortly after appeared. For this partie of whom I receiued this information, being now a gentleman of good place in the Common-wealth, and euer knowen to be honest of his word and very religious, presently bethought himself of some course to stop their mouths, if it were possible: He turned diuerse Editions, but still found *exercitus*. In the ende, it so pleased God to put in to his minde, to seeke it in the *Manuscripts*: and remembering that they had one in the *Librarie*, of good antiquitie, in **that Coll.* whereof he then was fellow, hee did so; went vp into the *Librarie*, found the words there as *Bishop Jewel* had reported them: which was no small comfort vnto him. Hee stayed not long, went to his chamber, caused a note to be set vp in publicke view, whereby he gaue the whole *Vniuersitie* to vnderstand, that where as such a *Reuerend Bishop*, for a Sermon by him lately preached was diffamed and traduced, and namely for a sentence by him falsely alleaged (as was giuen forth) out of *Gregories Epistles*; that this report of theirs was vtterly vntrue, the authoritie not changed by the *Bishop*, but by them; into a sinister sence: for, so it was found in an ancient *Manuscript* in *Alfonles College*. Which (if it pleased not them to credite his report) if they would come & see, they should haue one ready to attend them, with

*Alfonles Coll.
in Oxford.

The 28. place corrupted, in *S. Greg. Lib. 7. the very same Epistle.*

IT seemeth vnto mee very inconuenient, that vpon the oblation, wee should say the prayer which *Scholasticus* made, and omit those words which Christ our Redeemer deliuered vnto vs, to be vsed at the administration of his body and blood.

Proued.

THe ^a *Roman* Edition writes the word *Scholasticus* with a great S. to shew that it is the proper name of a man: the ^b *Antwerp* with a small letter, as if it were an Epitheton or adiunct of Peter, or some other of the Apostles; and this opinion is imbraced very louingly by *Bellarmino*: but, who sees not (as that zealous and famous Deane of *Exeter* ^c obserueth) that hee compares Christs institution which was registred by S. Paul and the Apostles, with that of *Scholasticus* which was but newlie made. Againe, it were absurde, to say, the praier which the scholler or schoole-man made; vnderstanding thereby Peter. Thirdly, it was a proper name of a man, as you may see, *Lib. 9. Ep. 14. Greg. Scholastico Defensori.* & *Lib. 2. Ep. 15. Ind. 11. Scholastico Duci, vel (vt habetur in Mss.) Indici Campanie.* To *Bellarmino*s reple, that it was an ordinary Title giuen vnto men that did excell in learning, vvhich hee goeth about to prooue out of *Saint Gregorie*; true it is, that I finde (if needes it must bee so, as hee woulde haue it) fowre famous Schollers according vnto *Bellarmino*s *astimat*; ^d *Paulus Scholasticus*, ^e *Marcellus Scholasticus*, ^f *Andreas Scholasticus*

Valde mihi inconueniens visum est, vt precem quam

Scholasticus composuerat super oblatione diceremus, & ipsam traditionem quam Redemptor noster composuit, super eius corpus & sanguinem non diceremus.

^a Printed an.

1588.

^b Printed an.

1588.

^c Doctor Sutlif, de missæ caremon. & eius paribus lib. 5. cap. 11. pag. 126.

^d Lib. 1. Ep. 3. & lib. 11. Ep. 58.

^e Lib. 3. Ep. 38

^f Lib. 6. Ep. 26

lib. 4. Ep. 45.

& lib. 7. Ep. 32.

Ind. 2.

L

and

Lib. 7. Ep. 62.
Ind. 2.

and *Martinus Scholaſticus* : but, were all theſe 4. ſo famous, as *Bellarmino* ſaith, for their learning ? It is pittie then; that none of them came to the degree of a *Biſhop*. What good ſervice in the Church of God might ſuch famous *Scholars* haue done ? but to ſay the truth, they were ſo farre from being *Biſhops*, that they were ſecular men, *Iudges*, or *Patrons of the Clergie*, or in ſome like roomes and places in the commonwealth. Laſtly, the *Manuſcripts*, both here and beyond the ſeas, doe write it with a great S. So that we haue no more to ſay to this place.

Non aliud agit participatio corporis & sanguinis Christi, quam ut in id quod sumimus tranſeamus : & in quo comorui; conſepulti, & conſeſcuiati ſumus, ipſum per omnia & ſpiritu & carne *geſtemus*, dicens Apoſtolo ; mortui enim eſtis, & vita veſtra abſcondita eſt cum Chriſto.

The 29. place corrupted in *S. Leo, Ser. 14. De Paſſione.*

THe participation of the body & bloud of Chriſt, doth worke no other effect in vs, than that wee ſhould go into that which we take: and that as in him and with him wee are dead, buried, and raiſed vp againe; ſo wee ſhould feed vpon him both ſpiritually and carnally.

Proued.

Doctor Sutliſ,
de miſſa, p. 168
Lib. 2. de Eu-
char. cap. 28.

THe learned Deane obſerues, that this place is corrupted by *Bellarmino*, and that the truer reading is that of the *Louan*, anno 1577: which for *geſtemus* read *geſtemus*: we ſhould beare him both in our minds and in our bodies. And thus it is read in the leſſer of *Antwerpe*, 1583. in octauo: thus in the greater of *Colein*, 1546 in folio: and thus we finde it in the * written copies at *Balliol Colledge*, and in his Graces Librarie at *Lambith*.

* See the *Ma-
nuſc.* of Ball.
Coll. Mi. 130.

The

The 30. place corrupted, in S. Cyprians book, *De bono patientia.* pag. 316.

IF you haue patience strongly and stedfastly in the heart; neither shall the bodie, being sanctified and made the Temple of the holy Ghost, bee polluted with adulterie, nor innocencie consecrated vnto righteousness (and holinesse) be infected with the contagion of deceit; neither after you haue once carried the Eucharist, shall your hands bee defiled with blood or the sword.

Sit fortis & stabilis in corde patientia: & nec adulterio sanctificatum corpus & Dei Templum polluitur: nec iustitie dicata innocentia, contagione fraudis inficitur: nec post gestatam Eucharistia, manus gladio & cruore maculatur.

Proued.

IN the former place of *Leo*, it hath been obserued that the *Cardinall* hath mistaken the place of *Leo*; reading *gustumus* for *gestemus*: here the contrary hapneth by the fraud of **Pamelius*, without **any* of the *Manuscripts*. For, to maintain their ridiculous and vnwarrantable circum-gestation of the Eucharist, they read, *post gestatam Eucharistiam*, after the carrying about of the Eucharist, where it is euen in their best *Roman*, *post gustatam Eucharistiam*, after the receiuing of the Eucharist: as if in effect, *S. Cyprian* should haue sayde; it is impossible that that hand, which hath bene lifted vp to receiue Christ the Saviour, should afterwards bee stretched forth to oppress, kill, and slay his neighbour. Thus it becommeth them still to maintaine their lewd positions, by weak and wicked meanes. Note here that the *Manuscripts* read *post gustatam*, and not *post gestatam*.

** See his annotation, vpon this place.*

** Vnto it be the old Ciambron.*

** Of Manutius 1564. Romæ. & 4. Mss.*

** 4. Manuscripts: one in the publicke Library, one in Lincoln Coll. & in New Coll.*

L 2

The

The 31. place corrupted, in *S. Leo, Ep. 87.*

alias 85.

Vbi sic legim.
dicente Apo-
stolo, vt inter a-
lias Christiapi-
mi regulas is
Episcopus ordi-
netur, quem v-
nius vxoris virū
fuisse aut esse
constiterit: tam
sacra temper est
habita ista prae-
ceptio, vt etiam
de muliere sa-
cerdotis, *eligen-
da eadem intel-
ligatur seruanda
conditio.*

**Bell. de Cle-
ricis lib. 1. cap.*

33. pag. 367.

**M. Iustus in
refut. Bell. pag.*

374. M. 30

Maledictus tu
prae omnibus
pecoribus, &
prae omnibus
bestijs terrae.
Super pectus
tuum & ventrem
tuum gradieris,



Here we reade thus – by the Apostles saying, that among other rules of Christian (conuer-
sation) hee should be ordained *Bishop*, who
should without all doubt, be the husband of
one wife: this ordinance or constitution hath bin alwaies
accounted so holy and sacred, that the same condition is
precisely to be obserued and kept in choosing the Priests
wife.

Proned.

Peter Martyr is blamed by the *lesuite* for vrging this
place wrongfully. For he saith, the reading *de muliere
sacerdotis eligenda* of P. Martyr is false, and faultie; the
truer copious reading (as in deece it should be) *de muliere
sacerdotis eligendi*: but I beleue the *lesuite* hath misse
in his account. For, the *Colcin Edit. 1546.* hath *eligenda*:
so reade the *Manuscript copie in Oriall Colledge*. And no
maruell if they read otherwise; whose chiefest care hath
been employed these 50. yeares and more, as *P. Iunius*
noeth vpon this occasion, most shamefully, or shamelesly
rather, to corrupt and depraue the Fathers works.

The 32. place corrupted in the 17. *Humily of Chryst.*
vpon *Gen. To. 1. Pag. 97.*

Cursed be thou aboue all the castell, and aboue all the
beasts of the fiele. Vpon thy breast, and vpon thy
belly.

belly shall thou creep, and thou shalt eat the (dust of the) earth, all the dayes of thy life. And I will put enmities betwixt the woman and thee: and between her seed and thine. *She* shall obserue thy head, and thou shalt obserue her heele.

Proued.

HERE the Lion is known by his paw; the *Papists* by their wilful corruptions: of which this is one of the most pregnant instances. For, though it were a known corruption, and therefore should haue beene auoyded; yet ^a *Bellarmino* in mustering up the Fathers authorities, for prooofe of the reading, *ipsa* (the best ground of their *Mariolatric*) brings in *Chrysostom*, in the rereward. And doth *Chrysostome* (I meane *Chrysostome* translated) say so? He doth: but with such a note in the margent, as will sticke by the *Papists* sides, as long as the Homily shall bee remembred. For, *Philippus Montanus* which tooke such infinite paines to compare copies, the *Latine* with the *Greeke*, the *Basil* with the *Paris*, noting the diuerse, correcting the false readings, ^b (and what Homily was there where there were not many things to be mended?) hath placed a note, that shewes plainly the truer reading to bee *autos*: for, so it is both in *Greeke* and in *Hebrew*. Now if the *Papists* can make authentical translations of the Fathers, and authorize them before the originall fountaines, as they haue practiced the like in the *Bible*; then no maruell if the *Greeke Fathers* bee so often allenged. *Philippus Montanus* knew, that *ipsa* bee was false; *ipse*, *autos*, *hee* shall obserue (or bruize) thy head, the truer reading: why then did he not change it? why?

L. 3.

^a Be-

& terram comedes omnibus diebus vitæ tuæ. Et inimicitias ponam inter te, & inter mulierem: & inter semen tuum, & inter semen illius. *Ipsa* obseruabit caput tuum, & tu obseruabis eius calcaneum.

^a Adde quod *ipsa* legerat

Chrysostom 17 in Gen. Bell. de verbo Des lib. 2.

cap. 11. pag. 133. Vide Prefat. ad Lectorem Tom. 1. pag. 8.

^b Idem affirmauit aulim, nullam omnino esse Homiliam, in qua non multa forent data. 1b.

autos, id est *ipse*, & mox *autos* eius, masculini est generis, ut de Christo, qui mulieris est semen intelligatur. Et forte in masculino posuerunt, quia Zera id est semen apud Hebraeos masculini est generis.

* Cum sentus à nostris Codicibus græcis diuerſus occurreret, qui tamen tolerari poſſet, cum è medio non ſuſtulimus. Ib.

* Because this reading made for them, and the other againſt them. So much if he doe not openly profeſſe, yet hee doth ſecretly intimate vnto vs, in his *preface to the Reader*. Now I leaue it to the iudgement of the meanest Sophiſter among vs, whether this be a good argument, to prooue that *Chryſoſtome* read *ipſa*, becauſe the worde is ſo found in the *Latin*, although it be *with* in the original *Greeke*, wherein it was firſt written. But we will leaue the *Ieſuit*: I would he would be as willing to leaue this kinde of forgery, or ſooleſie rather.

The 33. place corrupted, in the 6. Canon of the *Apoſtles*.

Episcopos aut Presbyter uxorem propriam nequaquam ſub obſentiu religionis abijciat. Si uero reiecerit, excommunicetur. Sed ſi perſeuerauerit, deijciatur.



Et not a Biſhop or Prieſt in any ſort vpon pretenſe of *Religion* forſake his owne wife. But if he chance to do ſo, let him bee excommunicated; or if he continue (in his error) let him bee degraded.

Proued.

Bellarmino would ſaine ſhift off this place, by translating the word *ἐκκλησιας*, *Cautionis*; but *Bellarmino* is deceived. Thus it is found in the oldeſt *Latin*; the beſt translation of all others, which was done by *Dionysius Exiguus*. You may ſee the booke, if you pleaſe, of great Antiquity, in the Publique Library at Oxford, with this title going before the 6. Canon: *ut Episcopos, aut presbyter uxorem suam quam, debet caste regere, non relinquat.*

The

The 34. place corrupted, in the 35. *Canon of the
Councell of Laodicea.*

Christians ought not to forsake the Church of
God, and (inuocate, or) name *Angels*, and
make priuate conuenticles, which are forbid-
den.

Proued.

THe Papists, to obscure their *Angelolatrie*, directly
impugned by this *Canon*, haue put the word *angus-
los* for *angelos*, in the side of *Dionysius* translation (in the
Manuscripts, the abbreviatiō of both words is indeede
alike) but in the Text of the translation that is placed in
the middle. Which if they knew to be a true translati-
on, why doe not they follow it? If in their iudgements
it be false, impertinent, absurde, and vntrue (as it is)
why doe they not correct it? But the best is, the reading
of *Angelos*, is warranted by ^a*Bellarmino*, and before him
long agoe by ^b*Theodore*; for *Angelolatria* is plainly here
forbidden: and thence sprang the *Hiereticks* called ^c*An-
gelici* for worshipping of Saints. It would make a man
laugh heartily, to see how poore *Binius* is tormented and
troubled in his obseruations vpon this councell, to make
good *Bellarmines* distinction, and *Baronius* subtile obser-
uation.

Nō oportet
Christianos.
Ecclesia Dei
derelicta abire,
atque angelos
nominare, &
cōgregationes
facere, quā in-
terdictū nol-
luntur.

^a Lib. 1. de SC
Beatitudine
cap. 20.

^b Ad Coloss.
cap. 2.

^c Epiphani. hē-
ref. 60. Aug.
hēref. 39. and
S. Gregorie
Ep.

The 35. place corrupted, in the *Decretals in Ca. Laudabi-
lem, Tit. de Conuers.*

IN this *Decretall*, heretofore was contained a declarati-
on of Pope *Celestinos*, not errour, but flat heresie; and
that

Lib. 1. cap. 4.

Pag. 20. c.

* *As this present*
you shall neither
read that of Ce-
lestins error, nor
Alphosoes truth
confessed. See the
Index Expurg.

that he erred, not as a private person, but as a pope: which should be better advised, when he goeth about any such affaires. The matter is plainly to be proved: wee will bring a *quod vidimus testamur*, an eye witness, worth ten such as goe upon hearsay; and that is a very learned Papist, Friar Alphonsus de Castro. These be his very words; *Neque hic Celestini error talis fuit, qui soli negligentia imputari debeat, ita ut illum errasse dicamus velut privatam personam, & non ut papam, qui in qualibet re seria definienda consulere debet viros doctos: quamvis huiusmodi Celestini definitio habebatur in antiquis Decretalibus in Ca. Laudabilem, Tit. de conversione infidelium; quam ego ipse vidi & legi.* The Canon Lawe was badde enough before: they needed not to haue made it worse, by pulling vp the flowers together with the weedes. But, this * corruption is very ancient. Of which kinde I will be bolde to giue 3. or 4. examples: so that you may plainly see what account is to be made of the Canon Lawe, the best Canon or rule for popish doctrine. I will not hold you long.

* *Antoninus Sili-*
ma parte 3. lib.
18. cap. 6. §. 2.
De hoc habetur
Dist. 15. Sancta
Romana in pa-
lea. Et idem etiam
dicunt Tho. 2.
22. & Nic. de
Lyra super Tho-
biam, sciendum
quod isti non
sunt tantæ au-
thoritatis, quod
ex dictis eorum
posset effici.

The 36. place corrupted, in the 15. Distinction,
C. Romana.

IN this fifteene Distinction there was sometimes in the auncient copies mention made of the *Canons* of the *Apostles*, against the *Bookes of Wisdome, Tobias, and Macchabees &c.* which decreed them not to be helde for *Canonicall*: but they haue long since provided against this opinion. For, although * *Antoninus* do make expresse mention hereof, that it was read of his knowledge in that place: yet there is no such matter now to be found; although

although in the same distinction, for the authorizing of their *Decretall Epistles, Legends & such like paltry stuffe* which made for them, they haue bin bold to^a adde some 100. or 200. lines to that Distinction; such cunning *Arithmeticians* be these wise accomprants, that can adde, and take away, and multiply, for their great aduantage. Yet it had been good they had left a note of Addition, *a Palea*, or som such thing behind, to haue aduertised the Reader. For, in two very auncient *Manuscripts*, so auncient that the enuious man^b had not then sowed his tares in them, there is not one *Palea* to be found. Which I note by the way, because there bee diuerse opinions of learned men touching the originall and true meaning of the word *Palea*, in the *Canon Law*. By these two books, it is proued, that they were neither written by one *Protopalea*, nor yet called *Palea*, *quasi palæas*: which conceits were framed, in all likelihood, to vphold *Constantins Donation*; which is not found likewise in these two bookes, nor (as a learned *Antiquarie* hath obserued) in sundrie other written Copies.

ter argumentari in his quæ sunt fidei, sicut ex alijs libris Scripturæ sacre: unde forte habent auctoritatem talem, qualem habent S. Doctorum dicta approbata ab Ecclesia, 1b.

^a See the 31 Corruption.
^b See two auncient Copies in New-Coll. Librarie. In exemplaribus antiquis Gratiani aut nullæ aut paucæ sunt paleæ. vide Annot. in Dist. 9.
^c See the 43 Corruption. See Hospinian in the 43. Cor.

The 37. place corrupted, in the *Councell of Africa, Chap. 105.*

EE beseech you, send not your Clerks to any of the great men; least we seme to bring the smokie stouesse of the Temporaltie into the Church of Christ.

Proued.

THis place is vrged, in these very words, by *Harding* against *Iewel*. By which he discharge the Pope, and his Cleargy, of pride and stateliness, and conneigheth ouer

Clericos vestros quibuscuq; potentibus nolite (quæsumus) mittere: ne fumosum typhum sæculi in Ecclesiam Christi videamur inducere. Jewels defence of the Apol. part 1. pag. 119.

M

the

the same unto the Nobles; onely upon occasion of these words, quibuscunque potentibus. But the ouer-great fauour the Papists beare the Pope, in smoothing his faultes whatsoeuer; and the blinde error of Peter Crabbe, that compiled the Councells, hath foully beguiled them. For, the true copies haue not quibuscunque; potentibus, as they imagine; but, quibuscunque; perentibus: as we may learne by Theodorus Balsamon, printed at Paris, an. 1561. & by the words of the said Epistle written in Greeke. For, thus it is written: Εὐσεβίας τοῖνυν κληρικῶς ὑμῶν τινῶν αἰτῶντων, μὴ δέλεσε ἀποστέλλειν: These words, as we know, signifie not Lords and Gouvernours, but suppliants and suiters. Lastly, in the ^a olde Manuscript copie of the Councels, it is plainly read *petentibus*, and not *potentibus*. But to see how an error once brought into the booke of Councels, either through ignorance, or of set purpose, or by change, is very hardly to be remoued thence, if it be for the Popes aduantage. This corrupt reading, is followed both in the exact ^b Venet Edition, dedicated to Sixtus 5, and that of ^c Binius printed at Coleyne, and consecrated vnto Paul, the fift of that name, now at this present Pope of Rome.

ΤΙΝῶΝ Αἰτῶν-
των.

^a In the Pub-
lique Library of
Oxford.

^b Ven. 1565.
^c Col. Agrip.
1606.

Conuenit hæc
Synodus Theo-
odosio Iuniore
terdecies, & Va-
lentiniano ter
consulibus, Era
468. Cui syn-
odo vice S.
Caelestini Papa
præfedit beatif-
simus quondam
Cyrillus Alex-
andriæ Episco-
pus, qui cum
omni concilio,
adeundem Ne-
storium hæc
Synodalia de-
creta transmisit.

The 38. place corrupted, in the Councell of E-
phesus, in the Preface
thereof.

THIS Synode was assembled when Theodosius the younger was thirteene, and Valentinian three times Consul, Era 468. Ouer which Synode, insteede of Saint Coelestine the Pope, sate as chiefe the most blessed Bishop of Alexandria, Saint Cyrill: who, with

with consent of all the Councell, sent all these Synodical constitutions vnto Nestorius.

Proued.

THIS place hath beene foully corrupted by that lewd Merchant, *Isidorus Mercator*: who hath bin noted by their owne men for a coofening companion, and one that used more false waights and measures, than any man besides of histime. The error is retained by Crabbe, followed by *Dominicus Nicolinus*, embraced by *Binius*, and lastly maintained in the late Edition put forth at Rome by authoritie of the Pope, *ex versione antiqua, out of an ancient Translation* of that Councell. What is meant thereby, ghesse he that can. I am sure, in the old & most approued translation of *Dionysius Exiguus*, the words in Latine (*vice Sancti Caelestini Papa in steede or place of Saint Caelestine the Pope*) are not found. See the olde Manuscript of Exeter: For, these are the wordes there; *Cui Synodo praesedit beatissimus quondam Cyrillus, Alexandria Episcopus; qui cum omni concilio ad eundem Nestorium, hac Synodalia decreta transmisit.*

Lastly, the words in the Originall, are noted to be misising in the Romane Edition of this Councell: an argument of no good dealing; seeing there are so manie Greeke copies to be found in their Libraries and Colleges, that they cannot shewe so much as one that hath these words before mentioned.

^a *Isidori Mercatoris merces nonnihil suspecta redduntur, vipote quae germano refectionis signum minime inueniuntur esse signata.* Bar. To. 3. pag. 67.

^b *Concilia generalia Ecclesiae Catholicae Pauli s. Pontificis Max. auctoritate edita.* To. 1. Pleraque Graece nunc primum produnt: omnia autem ex antiquis exemplaribus tum Lat. diligenter recognita. Roma ex Typographia Vaticana. 1608. Part. 2. A. G. 6.

^c *Not in any Greeke MS. See beneath.*
^d *In the Publicque Librarie.*

M 2

The

The 39. place corrupted in the *Glosse in Extrauag. Excecrabilis* 10. 22. de *Præbendis & dignitat. in verb. Sublimitatem.*

Octavum privilegium, quod Cardinali affectu te legatum, creditur absque literis — licet aliqui revocent in dubium. pag. 1137.



He eight priviledge (saith the Glosse) is, that a *Cardinall* affirming him selfe to be the Popes Legate, is to be beleevued vpon his word: although some call this priviledge in doubt.

Proued.

Pag. 109

Pag. 123

Ib. Pag. 124

His authoritie is vrged by the *Iesuites* in their *Apologie*, in defense of the Ecclesiasticall subordination in England; nipping only the later words quite off (as a Secular Priest obserueth in his notes vpon the *Apologie*) because they marre the market. If they had put them downe, the Reader would straight haue scene, that that priviledge was not so firme and stable, that they should build anie solide or firme doctrine vpon it; as indeed it is built vpon a heape of sand, and not vpon a Rocke —. This is no news for the *Iesuites* to alleage Authors corruptly, in cutting off that which confuteth the thing, for which they alleage them; as the same Authour truly noteth out of his owne experience.

Deus qui B. Petro Apostolo tuo collatis clauibus regni celestis animas ligandi, atque solvendi tradidisti &c.



The 40. place corrupted, in a *Praier of the Breviary*, in the feast of the chairng of S. Peter.

God, which hast giuen vnto thy blessed Apostle Saint Peter, by giuing him the keyes of the celestiall kingdome, power of binding and loosing, &c.

Proued.

Proned.

Roger Widdrington in his late *Apologie*, intitling himselfe a *Catholicke English man*, hath discovered vnto vs a practice of the *Papists* about this place. For, not long since, they haue cleane blotted out the word *animas*, *soules*, in their reformed *Breniaries* published by *Clement the eighth*; least it might in som sort prejudice the opinion of the late *Diuines*, about the supream and absolute power of the *Pope* in *Temporalls*. And no maruell, if their *Breniaries* and *Missals* be thus reformed, or deformed rather; when their *Inquisitors*, *Ordinaries*, and other officers, are so inquisitiue after all maner of books, that do either impugne, or question the *Popes* superiour power, that they suffer no bookes to be printed, that harpe vpon this string: or if any doe happen to scape the presse, they take a strict order that the booke be either utterly suppressed, or that it be not read vntil it be thoroughly purged; vnlesse it bee with speciall leaue from the *Inquisitors*. * So that as he sayth, it is a very hard matter, in these times especially, either to finde in the bookes of *Catholickes* any clause, which may giue the least occasion of calling the *Popes* right in *Temporalls* in question; or certainelie to knowe, what the *Authors* of those bookes thought of the *Popes* power: but rather, the *Authors* are oftentimes, against the haire, compelled to utter not their own opinions; but such as the *Inquisitors* of bookes doe father vpon them. Alas, that *Christians* (which make profession of *Christ*, who is the truth) should exercise that authority ouer dead mens writings (which neither *Turks* nor *Iewes* euer durst presume to doe) to alter and change their words to the pleasure of their *Lord the Pope*! So that now as *Crescemi-*

Rog. Widdring-
tonus in Apol.
Card. Bell. pro
Iur. principum
pag. 3 c. Pau-
c. sabhinc. nris
vocabulary il-
lud, Animas, &
Breniarijs R. G.
iussu Clem. 8 re-
formatis peni-
tus expungitur.

* Ita difficulti-
mum est, hisce
presertim tem-
poribus, au. in
libris Catholi-
corum clausula
villam reperire,
quæ temporale
Pontificis pote-
statem in con-
trouersum vo-
candi vel tantu-
lim sp. ciem
habeat, aut cer-
to cognoscere,
quid liberum
auctores circa
eiusmodi pote-
statē senserint,
sed potius quā
opinionem li-
brorū censores
secuti fuerint,
cū illi non sem-
per proprijs, sed
istorū verbis lo-
qui, suamq. sen-
tentia proferre,
quauis inuiti,
laxissime com-
pellantur. Ib.
Pag. 344.

M. 3

M 3

us told the *Donatists*, matters being to come to that pass that they are, they may say, *quod volumus sanctū est, our will is a law*, and that law can neuer be altered or changed. Is it not time for them to leaue this base kinde of forgerie, when their owne ^d writers *Secular Priests* & others doe cri shame on them? Doubtelesse, if the true professors of the Gospell should holde their peace at this their villanie, as *Mordecai* told *Esther*, comfort and deliuerance should appeare vnto books, out of an other place (the *Priests* and *Iesuites* themselves would discouer this treacherie) whiles we in the mean time should perish for our negligence in seeking to cure this dangerous impostume, when it is euen launced and squealed in a manner to our hands.

^d See the 39 corruption.

Esther 4.14

Cum societas nuptiarum sic ab initio constituta sit, vt præter sexuum commixtionem haberet in se Christi, & Ecclesiæ Sacramentum. Bell. de matrimonijs sacram. lib. 1: cap. 5. pag. 1705

The 41. place corrupted, in *S. Leo, Ep. 92. ad Rusticum Narbon.*

THe societie of matrimonie, hath beene from the beginning so appointed, that besides the coniunction of both the sexes, it should represent vnto vs the Sacrament of Christ and his Church.

Proned.

^a 27. q. 2. Cum societas.

^b Lib. 4. Sent. dist. 26

^c See 1. copie Mf. of Gratian and 3. of Peter Lombard in the Publicke Librarie.

THus Cardinal Bellarm. doth read the words of *S. Leo*, correcting both ^a *Gratian* and *Peter* ^b *Lombard*, which reade the words negatiuely, thus: *Cum societas nuptiarum sic ab initio constituta sit, vt præter sexuum commixtionem non haberet in se Christi & Ecclesiæ Sacramentum*: But, whereas ^c *Gratian*, *Lombard*, *Leo*, and all of them, in the written copies doe constantly reade,

non

non haberet in se Christi & Ecclesia Sacramentum, the more safe way wil be to leaue Bellarmine, & follow them.

The 42. place corrupted, in the 32. Canon of the
Concell of Agatha.

LEt no man presume to sue a Clerke, before a Secular or Temporall Iudge, without the Bishops leaue.

Clericū nullus
præsumat apud
Sæcularem Iu-
dicem Episco-
po non permit-
tente passare.

Proued.

TO establish (as hath beene^a well obserued by a dili-
gent obseruer of *Gratians* corruptions) the exempti-
on of *Cleargie-men* from *Secular* iustice, he cites this out
of a Canon, now a 1000. yeares past; *Clericum nullus præ-*
sumat &c. Let no man presume to sue a *Cleargie-man*:
whereas the words are, *Clericus nequaquam præsumat,*
&c. Let no *Cleargie-man* presume to sue any man in a
Temporall court without leaue of his *Bishop*. And so
the Church layeth a commandement vpon the *Cleargie*:
but, ^b*Gratian* laies it vpon the *Laitie*. *Binus* cites both
right and wrong. *Bellarmino* (which sometimes takes
vpon him to correct *Gratian*, when he hath no neede of
mending) cites the words falsely, and corruptly, as *Gra-*
tian did before: although in his late answer to *Barclay*,
he goeth about to excuse the matter, as well as he may.
But no excuse will serue: for in the^c written Copie of
that Concell, you shall finde the word *Clericus*, and
not *Clericum*.

^a By Mr. Donne
in his Pseudo-
martyr. pag.
169.

^b Grat. 11. q. 1.
Clericum nullus.

^c Non esse villo
modo credibi-
le, *Gratianum*,
virum probum
& Christianæ
perfectionis
studiosum, vo-
luisse textum
Concilij depra-
uare: sed poti-
us credendum
est, habuisse
Gratianum ali-
am lectionem
quam nos. Bell.
179.

^d In the Publick
Librarie.

The

* Rainold. Col.

pag. 341.

^b Sutcliff. de Ec-

clesia pag. 71.

De Pontif. 177.

& ib. pag. 425.

^c Holpin. de o-

rig. bonorum

Ecclef. pag. 117

2.

^d Hist. Tit. 8. c.

1. §. 8. Vide

Holpin. lb.

^e There are two

very auncient

Manuscript co-

pies of the De-

crees, wherein

amongst many

Palaeas these al-

so are wanting.

These copies are

to be seene in the

Library at New

Coll.

^f Hæc in Mss.

Isidori nequa-

quam reperiri,

testantur pro-

bataæ fidei au-

thores. Nacl.

Col. 1579. Rain

Coll. pag. 351.

^g Baronius To.

4. pag. 314.

^h Baron. shewes

that his Collecti-

on was neuer wel

liked of hereto-

fore. To. 10.

pag. 284.

The 43. place corrupted, in *Constantines Donati-*
on, Dist. 96. C. Constantinus.

THe Donation of *Constantine* in the *Canon law*, is not only noted of sundry foule errors, absurdities, and contrarieties, by Doctor ^a Rainolds, ^b Sutcliff, ^c Hospinian, and others of our side; but by *Valla*, *Erasmus*, *Cusanus*, *Dantes*, *Marsilius Patavinus*, *Paulus Cathalanus*, and *Aeneas Sylvius*, who was afterwards Pope *Pius*, the 2. of that name. Furthermore, *Nacler* and *Volateran*, out of ^d *Antoninus*, doe shew that there is no such thing to be found, in the auncient copies of the *Decrees*; but, that it was inserted by some later man, by the name of *Palae*. That this is true, I call to witnesse all ^e auncient *Manuscripts*: in which there is no such graunt to be found. And although it is strange, how this should bee, since *Isidore* long since hath made a large recitall of all the particulars, belonging vnto this *Donation*: yet in the written Copies of *Isidore* also, these vvords are wanting; ^f as *Naclere* shewes, by the confession of many good and approoued Authours. Or if they were not: yet what is hee, that vvee should so much ^g relie vppon his authoritie alone? seeing ^h *Baronius* hath long since censured him, for a lying Merchant, in whose Collections there are found manifest tokens of plaine forgerie.

The

The 44. place corrupted, in *S. Aug.* in the end of
his third booke against the Academicks.

cap. 20. Tom. 1.

Speaking of worldly wisdom, thus he saith: Although I beenow *thirty & three yeeres olde*, yet I thinke I ought not to despaire of euer attaining thereunto.

Proned.

Angelus Roccha is bold to say, and to stand in it, that this place is certainly corrupted, either by the fault of the copiers-out of books, or else of the printers; and he verily thinketh, that *Erasmus*, that *Apostata* (as hee tearmeth him) which hath deprauid so many places in *S. Aug.* workes, hath had a purpose, in this also to play some prank or other. *Baron*, likewise noteth this place, of corruption. But if we haue recourse vnto the old written copies, we shall finde the truer reading to be *thirty and three yeeres*; and not *thirty*, as *Roccha*, and *Baronius* both. doe vainly surmise without any ground at all from true Antiquitie. How soeuer, the place cannot bee sayde to be corrupted by *Erasmus*, when that reading was current many hundred yeeres before *Erasmus* time.

The 45. place corrupted, in *S. Aug. Booke of Soliloquies.*

Doest thou not desire riches? A. No verily: nor haue nor done, these many yeeres. For, being now *thirtie and three yeeres olde*, it is almost 14.

N

yeeres

Cum triginta
& tertium æta-
tis annum agi,
nō me arbitror
desperare debe-
re, eā me quan-
doq; adepturū.

Ego non vero
or dicere, & as-
seuerare — lo-
cum ipsum ex
iniuria Librari-
orum aut Typo-
graphorum esse mendosum
— opera illius
Apostatae — qui
multa librorum
Aug. loca de-
prauit. Aug. 12.
Roccha in Bibl.
Theol. & scrip-
Erit. pag. 73.
Bar. Maij 5.
pag. 201.
See the Copie
in Merton Col-
ledge.

Diuitias nullas
cupis? A. Hoc
equidem non
nunc primum.
Nam cum 33.
annos agam, 14.
fere anni sunt,

ex quo ista cupere destitu: nec aliud quicquam in his, si quo casu offerrentur præter necessarium victum liberalemque usum cogitavi.

^aAng. Roccha

lib. pag. 77.
^b See two Manuscripts in Merton College, one in the Publick Librarie.

yeares agoe, since I left the care of these worldly riches: neither if by chance they were offered vnto me, did I set my minde vpon them, or desire more then would serue my turne in a verie good sort.

Proned.

IN this place, aswell as the former, *Angelus* & *Roccha* dooeth ghesse the truer reading to bee 30. and not 33. yeares: but his coniecture failes him very much; for the *Manuscripts* are flat against him, aswell as the printed bookes.

The 46. place corrupted, in the last Canon of the Council of Laodicea.

Hæc sunt quæ legi oportet: ex vet. Test. Gen. Exodus, &c. Isaias, Ieremias, Baruch, Lamentationes, & Epistolæ &c.

THere are the bookes of the olde Testament, that may bee read; Genesis, Exodus &c. Ilay, Jeremy, *Baruch*, Lamentations, and Epistles, Ezechiel, &c.

Proned.

Gentianus Hieronymus hath thus translated the words, in *Brins* Edition of the Councils: But whereas there are three Editions, or translations of the Councils; in the second Edition, the word *Baruch* is misising: In the first, not onely that, but all the rest of the wordes. For, thus wee reade both in *Crabbe*, and in the olde written copies in the last Canon. *Non oportet plebeios psalmos in Ecclesia cantari, nec Libros præter Canonem legi; sed sola sacra volumina Novi Testamenti vel Veteris.*

In the Publick Librarie.

The

The 47. place corrupted, in *Bede de 6. Aetatibus*,
sen de temporum ratione.

Macarius with those which came after him, as well as those that went before him, Cyrus, Sergius, *Honorius*, Pyrrhus, Paule and Peter, was anathematized.

Proued.

By this one place of *Bede*, it is plainly proued that *Honorius* the Pope was amongst them that were condemned in the 6. Synode; and by consequent, that the Pope may erre, and bee an hereticke. Which God forbid, say they; and therefore *Beilarmine* dooth thinke that the word, *Honorius*, is thrust into *Bede*s booke: but I reply, that this is but a ghesse of a distrustfull minde. For, in a very auncient *Manuscript* of *Bede*, the word, *Honorius*, is to be read: the Copie is without suspicion of forgerie; written manie hundred yeares agoe.

Macarius cum suis sequacibus simul & p̄cessoribus, Cyro, Sergio, Honorio, Pyrrho, Paulo & Petro anathematizatus est.

Videtur aliquis sciolus addidisse nomen Honorij in lib. Bedæ. Bell. de Pontif. li. 4. cap. 11. pag. 1005. In the publicke Librarie.

The 48. place corrupted, in *Gratian, Dist. 34.*

cap. de qui.

Hee that hath no wife, may in steede of a wife haue a Concubine.

Proued.

The Edition of *Lions*, hath placed this Title before the words following; which are taken out of the 17. Canon of the 1. Councell of *Toledo*. But the *Paris Edition*, Anno 1505, hath them in a worse manner, thus: *Qui non habet uxorem, loco illius concubinam debet habere. Hæthar hath no wife must keepe a Concubine.* The

Qui non habet uxorem, loco illius concubinam licet habeat. Edis Lugd. 1572

N 2

for-

See the former
Manuscripts.

Qui non habet
vxo: 6, sed loco
illius concubi-
nam, a com-
munionem non
repellitur. Lugd.
1606.

* Meretrices &
Ecclesia & lex
tolerant & dis-
simulant, quic-
quid peccant
viuioni diuinae
referuantes.
Gabr. Patherb.

Roth. 2, pag. 105

former of these readings is agreeable with the *Manuscripts*: but both readings, are repugnant vnto reason. And therefore it was wisely done of the ouerscers of the *Canon Law*, appointed by *Gregory the thirteenth*, to change the Title thus: Hee that hath no wife, but in-
stead of a wife a Concubine, is not to be kept back from
the Communion: and likewise to put a new *Glosse* in ex-
position of the word *Concubine*. For else, their daily
practice, and allowance of their Stewes, would make vs
thinke, that the words are too truely spoken of them;
that they can neither be well with, nor without wiues.
Read *Espencus*, *Nic. Clemanius*, and *Gabriel Patherbeus*
touching this point of the lamentable estate of the Ro-
man Church; and thou shalt not thinke thy labour euill
bestowed. For they haue both learnedly, truely, freely,
and godly, bewailed the filthinesse of the Pope and his
ministers, their wickednesse, impietie and crueltie, and
the miserable state and face of the Church.

The 49. place corrupted, in the 15. *Distinction*,

Sancta Romana.

THere is no *Distinction* in the *Canon Law* oftener
cited, than this is, in the Schooles: and yet the
whole *Chapter* is so corruptly let forth, that by
confession of our Aduersaries, it is scarcely known
which is which. From the words, *Ceterum post gesta*, vn-
to the end of the *Chapter*, all hath bene added by some
one or other, that meant to play his part in the *Canon
Law*. What sound doctrine can be built vpon such vn-
sound writings? *Archidiaconus* is one of the first, that ob-
serued the corruption of these words: since, they are found
missing;

missing in the ancient copies, by confession both of *Protestants* and *Papists*. Yet here we may note the singular policie of our Aduersaries. As elswhere, to serue their turnes, they haue falsely made that *Palea*, which is none: so here where the words (as being added afterwards) are missing in the auncient copies, they haue omitted the word *Palea*: and why? because the omission thereof makes for them. Thus then they can make and vnmake, giue and take away, chop and change, words at their pleasures; or rather, at the pleasure of their *Lord the Pope*.

^a Prouocation: facta, ex parte serenissimi principis, D. Henrici, Dei Gratia Angliae Franciae, &c.

^b These words are mentioned as the reason of his *Appeale*, because they went about to infringe the Temporall right of the King his Lord and Master.

^c The like *Appeale* was made by Thomas Bishop of Worcester, sent thither in Commission first to the king, And by Peter Patrike Chancellor of Lincoln, in the name of the Archbishop of Canturbury and the whole Clergie of this Land.

The 50. place corrupted, in the *Councell of Basile*.

AMongst diuerse other memorable things, that happened in the *Councell of Basile* which should haue been registred, together with the *Acts* of that *Synode*, *Binius* and all others that haue gone before him, haue omitted an *Appeale*, made by that famous *Linwood*, the learned *Doct^r of the Lawes*, in the ^a behalfe of the *Temporall* right of the king his Lord and master. ^b *Cum in temporalibus superiorum non recognoscat in terris, acknowledging no Superior here upon earth in Temporals*. This ^c *Appeale* was prosecuted with effect: as it may appeare by a recorde, which vvas lent mee by my vworthie friend, *Master Allen*; whose studie is a rich store-house of such *Antiquities*. It may bee easily coniectured, by this one fact, what wrong hath beene done vnto Religion by the particular setting-forth of the *Councells*; and chiefly by forging false, or suppressing the true *Acts*. *D^r. Whitaker*, that famous writer of controuersies, dooth in one place

of his bookes, make an earnest request vnto the Archbishop then liuing, that there might be some order taken for the preserving of *Crabbes* Edition of the *Councils*; which he thought, and not vntruly, would neuer be printed againe. This Edition, I confesse, is the best of all others: and yet there is some sowre fruite in it, that can not wel be digested. But, what pittie is it, since the *Councils* haue been so many times published by our Aduersaries, to our great disaduantage (as by *Zerlin*, *Crabbe*, *Nicollinus*, *Binius*, and now lately at Rome by *Paul* the fifth) that no *Protestant* hath, as yet, taken any paines, if not to restore the bodie of the *Councils* vnto its former health and integritie; yet to keepe it from decaying and growing worse and worse. If each Father apart and by himselfe considered, bee much to be regarded; how much more respect, honour, and reuerence, is due vnto so venerable and graue a *Senate*, and *Synode* of so many hundredths of learned *Bishops*, *Doctors*, and *Fathers* of the Church? There is one, that (of my knowledge) hath for these many yeares bestowed his paines in this kinde, if not wholly, yet principally: and his endeuours tend vnto excellent purposes, if he may bee wonne to publish his labours vnto the view of the world: but if any thing keepe him backe, it is an humble conceit that hee hath euer had, since I knew him first, to thinke himselfe so much the lesse able, the more sufficient others esteemed him: so that it may bee well doubted, whether his modestie or learning bee greater. But, I nothing doubt that in the end, and in good time, hee will make vs partakers of his worthy labours. In the meane while, let vs doe that which belongs vnto vs, to make him and all such as labour in the publique seruice of the Church, partakers

• M^r. D^r. Ward
M^r. of Sydney-
Suffex Col-
ledge in Cam-
bridge.

• Expectamus;
si aliquando ab
inuito poteri-
mus extorquere
eius Editionē,
simul ē laebris
Christianae
modestiae, ipsi-
us — feracissimi
ingenij monu-
menta in pub-
licū vindicare;
as Barodius
speakes of his
Reuerend friend
Siluius Antoni-
anus. Marty-
rol. Febr. 22
pag. 93.

kers

kers of our godly prayers, that the worke may prosper
and happily succcede, which they haue worthily taken
in hand.

Here should haue followed many Centuries of places cor-
rupted in the Fathers works; with sundrie very pro-
fitable observations, suitable to these aforegoing. But, I
haue set-downe onely five Decades: whereby you may con-
iecture of the rest; which for breuitiesake are omitted.



The names of the Authors and Places corrupted.

Agapetus, pag. 66.
*Ambrosius de Consec. d. 2. C. omnia
 quaecumq;* p. 51.
 2. *In Ep. ad Galatas*, p. 71.
 3. *In lib. 1. de Pœnit. cap. 6. pag. 72.*
Augustinus de Gen. ad Lit. li. 10. c. 23.
 p. 43.
 2. *Quest. 75. in N. Testam.* p. 47.
 3. *Ib. Quest. 75.* p. 47.
 4. *De doctrina Christi. Lib. 2. cap. 8. p.*
 48.
 5. *De corpore & sanguine Dom.* p. 50.
 6. *De Spiritu & Litera.* c. 34. p. 70.
 7. *Lib. 3. Academ.* c. 20. p. 97.
 8. *Soliloq. c. 10.* p. 97.
Beda de 6. Aetatis. p. 99.
Breviariū in Festo Cathedra S. Petri.
 p. 92.
Can. 6. Apostolorum p. 86.
Chrysostomus in opere Imperf. Hom. 49
 p. 33.
 2. *Ib. Hom. 11.* p. 52.
 3. *Ib. Hom. 19.* p. 53.
 4. *Hom. 17. in Gen.* p. 84
Concilium Agathense, Can. 32. p. 95.
Aphricanum, Cap. 105. pag. 89.
Basilienſe, p. 101.
Carthag. 4. Cap. 99. & 100. p. 62.
Ephesinum in Prefat. p. 90.
Laodicensē Can. 35. p. 87.
 2. *Can. ult.* p. 98.

Cyprianus de unitate Eccles. c. 3. p. 4.
 2. *De Bono patientia.* p. 83.
Cyrillus in Isa. c. 1. & 51. p. 39.
 C. 2. *Lib. Thesaur.* p. 69.
Lib. Decretorum,
Dist. 15. c. Romana. p. 88. & p. 100.
 2. *Dist. 96. c. Constantinus.* p. 56.
 3. *Dist. 34. c. Is qui.* p. 59.
Lib. Decretalium,
In c. Laudabilem, Tit. de Conuers. p.
 87.
 2. *Glossa in Extran. Execrabilis. Io.*
 22. *de Prabendis & dignit. in verbo*
Sublimitatem. p. 92.
Elfricus in Epist. p. 54.
Gregorius M. Lib. 4. Ep. 13. p. 59.
 2. *Lib. 11. Ep. 44.* p. 60.
 3. *Privileg. S. Medardi.* p. 63.
 4. *Lib. 7. Ind. 2. Ep. 54. Secundino.*
 p. 74.
 5. *Lib. 4. Ep. 38.* p. 77.
 6. *Lib. 7. Ep. 64.* p. 80.
 7. *Ibidem,* p. 81.
Hieronymus Pref. in Iudith & Tobiam.
 p. 72. 73.
Ignatius Ep. ad Philadelph. p. 56.
Isidorus de summo bono. p. 61.
Leo Ser. 14. de Passione. p. 82.
 2. *Ep. 87. al. 85.* p. 84.
 3. *Ep. 92. ad Rusticum Narbon.* pag.
 94.

THE



THE THIRD PART.

The varietie & contrarietie of the Popish Bibles, commonlie called the Vulgar Bibles in Latine.



W^e haue hitherto, in the first & second part, obserued the *Basardie of the false, and Corruption of the true Fathers*: what remaineth, but that wee proceede further, to shew their lewdnesse; *nec dum enim completi sunt iniquitates Amorrhæorum vsque ad presens tempus*: for the Papists haue not yet filled full the measure of their iniquities.

Gen. 15. 16.

Let vs passe a step or two further, and inquire whether they haue not ^a corrupted the *Bible*, in like sort, or worse rather, if it be possible; a degree of impietic, beyond the degrees of comparison: and yet so plainlie to be prooued against the Papists, as hee that hath but an eye to see, shal plainly discover *the abomination of desolation*, spoken of by ^{*} Daniel the Prophet, *sitting in the holy place, and aduancing himselfe, as it were aboue the Holy of Holies*. Hee shall obserue infinite varieties, contrarieties, contradictions and oppositions, between two Bibles, set forth by two Popes, within ^b two yceres: both commanded to be read & followed, vpon such paines as are mentioned in their seuerall Briues. You shall see the Popes breathe hot & cold, say and vn say the same thing twice:

^a Maligni homines proficiunt in peius; illi enim shall goe from worse to worse. 2. Tim. 3.

^b Sixtus Bible came forth in the year 1590. Clements in the year 1592.

A.

and

and in fine, they haue now truly verified the *Bible* to be a nose of wax, plied and wrought into any fashion, for their aduantage. A shame it is, that any Christian should presume to adde, or take away ought from the Word of

* Apoc. 22.18. God, * against the expresse commaundement of GOD in his Word: yer, o intolerable impietie! nor any simple Christian, or Lay man, but the *Bishop of Rome*, chiefe Pastor of the Church, sole Iudge of all Controuersies, whose clippes should preferue knowledge, and his tongue speake no deceit, hath audaciously presumed to adde & take away whole sentences; to change the words of holy vvrit into a cleane contrarie meaning; to make (as it were) white black, and black white. But I shall be bold to let this counterfeite Bishop know, from the true Bishop of our souldes Christ Iesus, that *because hee hath added vnto these Bookes, God shall adde vnto him, the plagues that are written in this Booke: and because hee hath diminished of the words of these Bookes, God shall take away his part out of the Booke of Life, & out of the Holy Cittie, and from those things which are written in this Booke.*

Apoc. 22.18.
19,

mens. H. 1. 1.
mens. H. 1. 1.
mens. H. 1. 1.
mens. H. 1. 1.

Before I come to discouer vnto you this *Mare Mortuum*, and *Gulfe of Perdition*, I should haue intreated some-what largely of these three points: First, of the Author; Secondly, of the Authority of the *Latin Bible*; and lastly, which (amongst so many Bibles) is the Bible that I impugne: but seeing *Bellarmins* opinion, and that of the Schooles, which hath been currant these many yeers, is lately crossed by *Fortunatus Fanensis*, & the * *Divines of Doway*, in their late Edition of their long expected Annotations, and Translation of the first part of the old Testament; by defining it to bee, (*whatsoever it hath been thought heere tofore*) the old *Latine Vulgar*; so called by

*The *Divines* of
Doway in their
Praface to the
old Test. Licet
aliquando Hieronymi credita
fuerit, tamen vt
à maioribus
nostris, quasi
per manus tra-

by S. Hierome: which hee rather amended then translated. In regard of which amending, S. Gregorie calleth it the new version of S. Hierome. Who neuerthelesse in another place, calleth the selfe same, the old Latine Edition; iudging it most woorthy to be followed. Saint Augustine calleth it the Italian.

I will not so much as presume to gleane after their harvest, or to interpose my iudgement; sith so many, and so excellent wits beyond the Seas, haue for these 40. yeers busied their heads about these Conerouerfies: *Non nostrum hoc inter tantam componere litem.* But touching the Authoritie thereof, I will be bold to say, that all the authorities and arguments, that are alleaged by *Sixtus Quintus*; *Iodocus Coccius*, Cardinall Bellarmine, or others, to perswade vs to imbrace this Edition aboue all others, doe fall to the ground, and come to nothing: for, the Bible which they commend, is that which *Hierome* (the most skilful of any of the *Latine* Fathers in the Hebrew) translated out of the Originals. Not that which hee mended, as the *Prefaces* shew before each booke: which Bible is lost, and no where to be found; no nor in the Varican: so that they doe much abuse, the ignorant Readers, in praying *Hierome* for his wonderfull knowledge, and then thrusting vpon them a Bible, vvhich whence it came, or whose it is, is not knowne. For, if it had been the best of all others, why did *Hierome* translate the Bible after he had amended this?

As touching the last point, I haue made it plaine enough, in the verie recitall of the differences: and if that content not, I referre the Reader to that which followeth in the conclusion of this third part.

dicti est, Libri qui in ea continentur, partim ex antiquissima et vetustissima Editione Latina, quâ S. Hier. communem et vulgatam, S. Pater Aug. Italiam & S. Gregorius veterem appellant, retenti sunt, &c. Fortunatus Fanens. in Pref. de varijs Translationibus, fully agreeing with the Dowists.

Senten

*Sentences, or words added by Pope Clement, which
were not in Pope Sixtus Bible.*

Vxor in domo viri, cum se vo-
to contrinxerit & iuramento,
fraudiet vir & taceat, nec
contradixerit sponfioni, red-
det quodcumque promiserat;
sin autem extemplo cōtridix-
erit, non tenebitur promissi-
onis rea: quia maritus con-
tradixit, & dominus ei propi-
tius erit. Throughout all this

*Part I follow the old English
translation, the further to ma-
nifest their foule corruptions. It
is farre more ancient then Wi-
clifs, and agrees verbatim with
the Vulgar, some of the grosse
fautes only excepted.*

^a Romanz correctionis in
Lit. Biblijs Editionis Vulga-
re iussu Sixti 5. Pontif. Max. recognitis, loca insigniora, obseruati à Fran. Luca Brugenf.
Ant. 1603.

Num. 30. 11. When a wife in her husbands
house, bindeth herselfe by a vow and an
oath, if her husband heareth it, and is still, and
againsaith not her biheest, she shal yield whar-
euer thing she behight; sothely, if the husband
againsaid her anon, she shall not be holdē guil-
tie of the biheest: for her husband againsaid
it anon, and the Lord shall be merciful to her.
*These words are found, both in the Hebrew,
Chaldee, and Greek; neither had Pope Sixtus
5. any reason to leaue the out. ^a Lucas Brugen-
fis, in his obseruations vpo the Roman Bibles,
takes no notice of these words.*

Melius est sedere in angulo
domatis, quam cum mulie-
re litigiosa, & in domo com-
muni.

Proverb. 25. 24. It is better to sit in the cor-
ner of an house without rooffe, the with a wo-
man full of chiding, and in a common house.

*This verse is read likewise in Hebrew, Chaldee, and
Greek: there can be no reason giuen why it should be omit-
ted. Lucas Brugenfis, being unwilling to discover the
imperfections of the Roman Bibles, passeth it over in si-
lence.*

^b In his Roman
Correctoris.

Ut impleretur
quod dictum
est per Prophe-
tam dicentem:

Math. 27. 35. After that they hadden crucified him,
they departiden his clothes, and casten lot, so fulfill that is
said

Part 3. *the Vulgar Latine Bibles.*

5.

said by the Prophet, saying: They departed from him my clothes, and on my cloth they casten lot.

diuiserunt sibi
vestimenta mea,
& super vestem
meam miserunt
sortem.

You shall read the words both in Syriak, and Greek, & in the old Latine Bibles; as you may perceiue by the translation into English, which was done many hundred yeeres agoe. Lucas Brugensis noteth not this difference.

4.

Leuit. 20.9. *He that curseth his father or mother, die hee by death.* If a man curse his father or mother, his blood be on him.

Patri Matrique
maledixit.

Pope Sixtus leaues out these words, Patri Matrique maledixit; although they be found in the Hebrew, Chaldee, Greeke, and Louan Bibles. You haue not this observation in Lucas Brug.

Ind. 17:2:3. Blessed be my sonne— than hee betooke tho to his modir: and she seid to him, I haue hallowed & avowed this sinner.

Reddidit ergo
eos matri suae:
quia dixerat ei,
consecraui se
propter hoc ar-
gentum.

The words are in the Hebrew, Chaldee and Greek; and were ill left out by Sixtus, being before in the Louan: Lucas Brugensis hath not shewed the correction hereof.

1. Reg. 4:2:1. And she clepid the child Ichaboth; and said, the glorie—is translated fro Israel; for the Arke of God is taken away.

Quia capta est
Arca Dei.

*In the Hebrew, Chaldee, and Louan Bibles, the words are read. Sixtus 5. in leaning them out, followed the Sep-
tuagint.*

7.

3. Reg. 12:10. Thy fadir made gricuous our yoke, re-
leue thou vs. *Thus thou shalt speak to them: My least sin-
ger is greater then the backe of my fadir.*

Sic loqueris
ad eos.

A 3.

These

These words are added by Pope Clement, out of the Hebrew, Chaldee, and Greeke.

8.

2. Paralip. 2. 10. You shall giue in to meates, twentiethousand chorus of Wheate, and so many chorus of Barly, and of Wine, *twentie thousand measures. Whereas these words are in the Original Hebrew and Greek, interpretation, Lucas Brugensis wonders how they could be omitted by any man. This hath beene also observed by the Diuines of Louan in the Margent; though both they, and Pope Sixtus, haue willingly and wittingly left them out of the Text.*

Et Vini viginti
millia metretas.

^d Mirum est o-
mitti à plerisque
libris illud, Et

Vini viginti
millia metretas,
contra Hebrai-

ci fontis, et
Græcæ inter-
pretationis fi-

dē. Cor. Rom.
pag. 97.

Haud dubium
quin esset Mar-
docheus.

^e Nomen pro-
priū Esther, ca-
ue mutes in ver-
bum substanti-
um, *Esset*, pag.
112. lb.

9. Esther, 15. 1. And no doubtr, that *ne* Mardoche sent to Esther, that she should enter into the King. *Thus read the old Engl. Bibles, with this note by the sides; Also I haue found these words in the cōmon translation. Pope Clement reads thus; And hee sent to her; (no doubt but it was Mardochee) that shee should enter into the King.*

^e Lucas Brugensis bids vs take heed, how we change the word *He Her*, [which is read almost in all copies] into the word *Esset*, which yet Pope Clement hath done. *The reading in Sixtus Bibles is thus; Et mandauit ei Mardocheus, vt ingrederetur. And Mardocheus sent vnto her to come in.*

Sentences or words left out by Clement, that were in Sixtus Bibles.

Vidit Domi-
nus, quia nisi
Dom. percussio-
rit eū, aut dies

Reg. 24. 8. The Lord liueth, for but the Lord smite him, either his day come that he die, either he goe down into

into battaile & perissh: so the Lord be mercifull vnto me, that I send not my hand into the anointed of the Lord. Pope Clement hath omitted these wordes very wiselie: for although they be found in many bookes, yet they are not read in the Hebrew, Chaldee, or Greeke.

cus venerit ut moriatur, aut descendens in praelium perierit: propitius mihi sit dominus, ut non mittam manū meā in Christi Dō.

1. Reg. 25. 6. Peace be to all that euer thou hast, which hath these many yeeres preserved thee, and all thine.

Ex multis annis saluos faciens tuos, & omnia tuā.

These words of Sixtus, and the Louans, are woorthilie left out by Clement, as superfluous. So saith ^f Lucas Brugenſis: and they are not in the Hebrew, Chaldee, or Greeke, by the testimonie of the Diuines of Louan.

^f Subijciunt multi libri: Ex multis annis, &c. sed redundat meritoque sublatum est.

2. Reg. 6. 12. And David said, I shall goe, & bring the Arke with blessing into mine house.

Dixitq; David, Ibo & reducam Arcam.

These words are not found in the Hebrew, Chaldee, or Greeke, nor in many ancient copies: as Lucas Brugenſis sheweth, ^g in his Annotations upon the Vulgar Bible; and therefore, as the same Author saith in his ^h Correctorie, Our Holie Fathers of Rome, haue worthilie omitted the. What he meaneth by these words, I know not; most euident it is, that Sixtus Quintus hath ratified and approoued of these words in his Bibles.

^g Annot. 53.
^h Merito censuerunt Romani Patres hæc omittēda, quæ admodū clauū fieri potest ex notationibus nostris. Rom. Cor. pag. 74.

2. Reg. 8. 8. King Dauid tooke full much brasse, of the which, Salomon made all the brasen vessels in the Temple; and the brasen See, and the pillars, and the Altar.

De quo fecit Salom. omnia vasa ærea in templo, et mare æneum, et columnas et altare.

These words, as ⁱ Lucas Brugenſis noteth, doe belong vnto the 1. of Chron. 18. 8. they are neither in the Hebrew, Chaldee nor Greeke: and yet they are in sundrie Manuscripts, the Louan, and Sixtus Bible.

ⁱ Nō est huius loci sed 1. Para. 18. 8. Rom.

2. Reg. Cor. pag. 75.

5.

Et Confilium
totius Iſrael ve-
nit ad Regem.

2. Reg. 19. 10. How long ben ye ſtill, and bringen not againe the King? *And the Counſell of all Iſraell came vnto the King.*

Theſe words are not in the old Manuſcripts, by confeſſion of the Louans, nor in the Hebrew, and Chaldee, and therefore worthilie omitted by Clement: although Sixtus, and the Louans, haue taken them out of the Greeke.

6.

Vſque quo pi-
ger dormies?
vſque quo de
ſomno conſur-
ges?

Prou. 24. vlt. How long ſleepeſt thou ſlowe man? whã ſhalt thou riſe fro ſleepe? Sotheilie, thou ſhalt ſleepe a little, thou ſhalt nappe a little.

Pope Sixtus, with the Louans, hath theſe words; which becauſe they are not found in the old Manuſcripts, Hebrew, Chaldee, or Greeke, Pope Clement hath omitted. Lucas Brugenſiſciteth not ſo much in his Correſtorie.

7.

In iuſticia au-
tem mortis eſt
aquiſitio.

Sap. 1. ver. penult. For righteſulnes is cuerlaſting and vndeadlie: but vnrightfulneſs is getting of death.

The Diuines of Louan, finding not theſe words in the Originall, nor in the beſt and ancient Manuſcripts, haue worthilie and wiſelie thruſt them out of the Text into the Margent. Sixtus Quintus, being wiſer then they, hath reſtored them vnto the Text againe: but his Succeſſor, Pope Clement, hath reuerſed his iudgement, and thruſt them cleane, both out of the Margent, and out of the Text.

8.

Quare reſpicias
contemptores,
et taces, con-
culcante impio
iuſtiora ſe?
Et facies homi-
nes qualiſ piſces

Habacuc. 1. 3. Why beholdeſt thou Deſpiſers, & art ſil, whiſt the vnpiſtous man defouleth a rightfuller than himſelfe? And thou ſhalt make men as fiſhes of the Sea, and as creeping things, not hauing a leader.

Maris, et qualiſ reptilia non habentia ducem.

This

This sentence dooth properlie belong vnto the 13. and 14. verses of this chapter, as Lucas Brugenſis noteth, both in his Correctorie, & Annotations. They were firſt miſplaced by error of ſome, the error followed in diuerſe Manuſcripts: but by the Hebrew, Chaldee, and Greeke bookes, it was eaſie for Clement to reforme Sixtus, and the Louan Bibles.

Patres ſuperflue
ere iudicant:
ve certe nō ſunt
huius loci, ſed
infra, ver. 13. et
14. quod alias
docuimus. Rom.
Correct.

9
Math. 24. 41. Twync in a bed, that one ſhal be rake, and the other left.

Duo in lecto,
vnu aſſume-
tur, & vnu re-
linquetur.

About the taking, or leauing of theſe wordes, there is great varietie of opinions: the copies Greeke and Latine, the Fathers of the Eaſt and Weſt Churches, Popes againſt Popes are diuided: there is no agreement to be looked for. Henten had very wiſelie thruſt them out of the Text, being the words of Luke, and not of Mathew. Sixtus hath reſtored them vnto the Text againe; but they ſtaied there but a verie little while, no longer then till Clements Bibles came forth.

10.

Acts. 14. 6. And all the multitude was moued to- gider in the teaching of them. Paul and Barnabas dwel- ten at Lyſtris.

Et cōmota eſt
omnis multitu-
do in doctrina
eorū: paulus au-
tem, & Barnabas morabantur Lyſtris.

Theſe words, in Lucas Brugenſis opinion, are not ea- ſie to be added; ſome Greeke bookes haue them: but in the better Greeke and Syriack they are wanting. Sixtus hath them; Clement hath them not.

Nō facile ad-
denda ſunt. In
Correct. Rom.
pag. 325.

11.

Acts. 24. 18. 19. And they caughten mee, and they crieden and ſaiden, Take away our enimie.

Et apprehende-
runt me cla-
mantes, et di-
centes, tolle
inimicū noſtrū.

B.

b Lu-

^b Hæc ut superflua, auferenda Patres statuerunt, pag. 329. in Cor. Rom. 248. Notat. 406. pag. 84.

^b Lucas Brug. would perswade us, that Sixtus Quintus, and Clemens Octavus, did consent to remooue these words out of the Text, as superfluous and vnnecessarie: (and indeed, they are neither found in the Greeke, nor in the Syriack, nor in all the Manuscripts) but the contrarie appeares; namely, that Sixtus and Clemens did differ in opinion: for Sixtus hath put them into the Text, and Clement the Pope hath thence removed them.

Ecce prædixi vobis, ut in die Domini non confundamini.

Ioh. Ep. 2. ver. 11. Loe, I before seide to you, that you be not confounded in the day of our Lord.

^c In his Correct. pag. 361.

This sentence is adiudged to be superfluous, by our Holie Fathers, as Lucas Brugenfis ^c obserues: and yet one of them hath authenticated it in his Bible; to wit, Sixtus 5. The Diuines of Louan, and the Greeke copies, with Clement the 8. know no such thing.

Flat contradictions, or contrarieties of reading in the two Bibles of Sixtus and Clement.

Mez.
Tur.

Exod. 23. 18. Clement, with the Hebrew, Chaldee, & Greeke, readeth *mine*; Sixtus with the Louans, *thine*: which difference is noted by Lucas Brugenfis.

A Meridie.
A1 Meridie.
^d Alij ad Meridie.
dic male Luc.
Brug. Cor. pag.

Num. 34. 4. From the South, Clement, Hebrew, and Chaldee. To the South, Sixtus and the Louans, according to the Greeke: the later reading ^d is false.

44.
Inter lepram et lepram.

Deut. 17. 8. Betweene leaprofic, and leaprofic, Clement, and the Chaldee Paraphrase.

Between

Betweene leaprofie, and *no* leaprofie, Sixtus and the Louans: but ^a Lucas saith, we must not read thus at anie hand.

Inter lepram et non lepram.
^a Nequaquam est addenda negatio. In Cor. pag. 48.
Signum fuerit.

4.
Iosua. 2. 18. Shalbe a signe, Clement and the Louans, according vnto the Hebrew and Chaldee.

Shall not be a signe, Sixtus 5. following heerein Rabanus; but still as his manner is, for the worse: for, as ^b Lucas Brugensis hath obserued, there must not be any negation in this place.

Signum non fuerit.
^b In Cor. pa. 53.

5.
Iof. 4. 23. Your God, Clem. Hebr. Chaldee, Greecke, Deo vestro. and certaine Manuscripts.

Our God, Sixtus, the Louans, and Arias Montanus: but ^c this must not be, saith Lucas Brug.

Deo nostro.
^c Secundæ personæ non sunt mutandæ in primas.
Non fuit ciuitas quæ se traderet filiis Israel, præter Heuzum.

6.
Iof. 11. 19. There was no cittie which yeelded it selfe vnto the children of Israel, but the cittie of the Heuits, Clem. the Hebrew, and the Chaldee.

Non fuit ciuitas quæ se non traderet, &c.
^d Minus integre. Luc. Brug. in Cor. pag. 55.

There was no cittie, which betooke *not* it selfe to the sonnes of Israel, out-take Euey, that dwelled in mount Gaboon: Sixtus following the Septuagint, and the Manuscripts. ^d But this reading is not so good.

7.
Iud. 14. 3. Mine, Clem. Hebr. chaldee and greeke: Thine, Sixtus, the Louans, and Arias Montanus; setting downe ^e the second person for the first, which should not bee.

Meo.
Tuo.
^e Luc. Brug. in Cor. pag. 62.

8.
1. Reg. 4. 9. To you. Clem. the hebrew, and chaldee. To vs, Sixtus, the greeke and Pagnine.

Vobis.
Nobis.

9.

A. te.

1. Reg. 20. 9. Farre be this from *thee*. Clem. the Manusc. Hebr. Chald. and Greeke.

A. me.

Farre be this from *me*. Sixtus & the Louans, by changing the second person into the first.

10.

Super mensam
meam.2. Reg. 9. 11. Vpon *my* table. Clem. agreeing with the Hebrew, Chaldce, Greeke, and the Louans.Super mensam
tuam.Vpon *thy* table. Sixtus, according unto 15. Manuscripts.

11.

Manfuetudo
tua multiplicauit
me.
Manfuetudo
mea, &c.

2. Reg. 22. 36. Thy mildnes hath multiplied me. Clement, the Hebrew, Chaldee, and Greeke.

My mildnes, &c. Sixtus, the Louans, and most Manuscripts.

12.

Extrinsicus.

3. Reg. 7. 9. Outward. Clem. Hebr. chald. & greek.

Intrinsicus.

Inward. Sixt. the Louans, and some Mfs. the cleane

Non est scribendum contrarium, intrinsicum.

contrarie; ^a which must not be written.

13.

Nobis.

2. Esdr. 4. 22. To *vs*. Clem. the hebrew, greeke, and 5. Manuscripts.

Vobis.

To *you*. Sixtus, the Louans, and one or two Mfs.

14.

Parvulos tuos.

Psal. 136. 9. Thy little children. Clem. Hebr. Chaldee, and Greeke, together with 6. Manuscripts.

Parvulos suos.

His little children. Sixt. and the Louans; which faulty reading is carefully to be ^b avoided.^b Luc. Brag. in Cor. pag. 138.

15.

Qui affligit
patrem, et fugat
matrem, ignominiosus est.

Prov. 19. 23. He that destroieth his father, or chaseth away his mother, is a lewd and shamefull child. Clement, Hebrew, Chaldee, and Greeke.

Hec:

Hee that turmentith his fadir, and fleeth away fro his modir, shall be full of euill fame, and be curfed. *Sixtus & the Louans.* Lucas Brug. doth very well approue of Clements *Correction*: which, as his manner is, he would haue take thought to be done, by ioynt consent of both Popes.

Qui—fugit matrem.
* Rectè Romaniani Patres.
Luc. Brug. in Cor. pag. 147.

16.

Sap. 2. 11. Be our strength the law of *rightfulnes*. Clem. the greeke, and the best Manuscripts.

Be our strength the law of *vnrightfulnes*. Sixtus and the Louans. This fault came by the inconsiderateness of the ^d Scribes, and Copiers out of Bookes.

Sit fortitudo nostra lex iustitiæ.
Iniustitix.

^d Lucas Brug. in Cor. pag. 156.

17.

Sap. 3. 16. The sonnes of Avowterers shall be in destroying. Clem. and the Greeke. The sonnes of Avowterers shall be in perfection. The Louans.

In inconsummatione.
In consummatione.

18.

Ecclesiasticus. 7. 4. Aske not of the Lord preheminnence. Clement and the Greeke.

Nile thou seeke of a man leading, Sixtus, and the Louans. Therefore it is not true, that both the Popes did consent to the correction of this place.

Noli quærere à Dom. ducatu.

Ab homine.
R6. Cor. p. 175.
Romani patres correxerunt à Dom. Deo scilicet, quod vulgo legitur ab hom. Omnes morimur, et in gaudium nolumus venire.
Volumus.
* R6. Cor. p. 176.

19.

Eccle. 8. 8. All weedien, & wolen not come into ioy. Clem. with 12. Manuscripts.

Wee wolen. Sixtus and the Louans. * Wee must be ware of committing the like fault.

20.

Eccle. 2. 1. 15. Forsooth *wisedome* is, which is plenteous in euill. Clem. the Manuscripts, and the Greeke:

Forsooth *vnwisedome* is, &c. Sixtus and the Louans, ^f reading it amisse.

Est autem sapientia quæ abundat in malo.
Insipientia.
^f Brug. in Cor. p. 184. Pro sapi-

entia, quidam contrarium putauerunt esse corrigendum, insipientia; sed male.

Manus meas
extendi in altū,
& insipientiam
eius luxi. Ani-
mam meam di-
rexi ad illam.

In sapientia e-
ius luxit anima
mea, & igno-
rantias meas il-
luminauit.

* Hæc est ger-
mana huius loci
p. 206, & Notat. 309.

Eccle. 5. 1. 26. I stretched my hands on high, and *for-ried for its follie.* I directed my soule vnto it. *Clem. and the Greeke.*

I stretched forth my hands on high, and *my soule shined in the wisdom of him;* and he lightened my vnknowings; *Sixtus and the Louans. This is a verie faultie reading.* ^a See Luc. Brugen. both Annotations, and corrections of the *Vulgar Bible.*

lectio, à multis vincicata mendis, Romanorum Patrum industria. Rom. Cor. p. 206, & Notat. 309.

22

Ingrudiantur.

Ezech. 14. 22. They shall *goe in.* Clement alone.

Egredientur.

They shall *goe out.* Sixt. and the Louans, *beerein agreeing fully with the hebrew, chaldee, and greeke.*

23

Quare respicis
super iniqua a-
gentes?

Quare non re-
spicis? &c.

Habacuc. 1. 13. Why *beholdest thou* on men dooing wickedlie? *Clem. the Hebr. and the Greeke.*

Why *beholdest thou not* on men dooing wickedlie? *Sixtus and the Louans.*

24

Grandis sermo,
et ininterpre-
tabilis ad di-
cendum.

Et interpreta-
bilis.

^b Seruanda est
syllaba in, du-
plicata in voce, ininterpretabilis. Rom. Cor. pag. 352.

Hebr. 5. 11. This is a great word for to say, and *not able to be expounded.* *Clem. the Greek, and the Syriack,* with tenne *Manuscripts.*

This is a great word for to say, and *able to be expounded.* *Sixt.* ^b See Lucas Brug. Annot.

25

Doctas.

2. Pet. 1. 16. *Learned.* *Clem.*

Indoctas.

Vnlearned. *Sixtus and the Louans. Lucas Brugen. in his Annotations could not resolute this doubtsfull reading, for want of Latin copies. Since that time, here it eth very*

very well satisfied with the correction of Clement alone,
 * although he doth seeme to allude vnto both the Popes.

* Lucas Brug.
 in Cor. pag. 359.
 Egregie corre-
 ctore, in doctas,
 quod vulgò le-
 gitur, emenda-
 unt.

Errors in Numbers.

1.

Exod. 32. 28. There fell in that day, about *three and twentie thousand* men. *Clem.*

Cecideruntq;
 in die illa, quasi
 viginti tria mil-
 lia hominum.
 Quasi triginta
 tria milia ho-
 minum.

About *thirtie three thousand* men. *Sixt.* and the *Louans*. But the *Hebrew*, *Greek*, and *Chaldee*, haue but *three thousand*; which is a farre lesse number. The obseruation is ^d *Lucas Brugensis*.

^d In Corr. p. 28.
 In quibuldam
 et Chaldaea,

legitur tria: his postremis fauent Hebraea, Graeca,

2.

Exod. 24. 5. They offered *calues* to the Lord. *Clem.* according with the *hebrew*, *Chaldee*, and *Greeke*, and 9. *Manuscripts*.

Inmolauerūt
 que victimas
 pacificas domi-
 no vitulos.

They offered *twelue calues*, &c. *Sixt.*

Vitulos duo-
 decim.

2. Reg. 15. 7. After *fortie yceres*. *Clem.* *Hebr.* *Chald.* and *Greeke*.

Post 40. annos.

After *four yceres*. *Sixtus*. Some copies read *five*: some *sixe*. See * *Lucas Brug.* Annot. and Correct.

Post 4. annos.
 * Non est qua-
 draginta n. ut a.
 Ro. Cor. p. 77.

dunt cum quinque, nec cum sex, ac ne cum quatuor quidem.

4.

2. Reg. 16. 1. One bottle of Wine. *Clem.* *Hebr.* *Chald.* *Greeke*, and *sixe Manuscripts*.

Vtre Vini.

Two bottles of Wine. *Sixtus* and the *Louans*. But as *Lucas Brug.* willeth vs, *wee must take heede that wee write not two for one.*

Duobus vtri-
 bus.
 Pro vtre non
 scribas duobus
 vtri-us, vt mul-

3. Reg. 4. ti In Cor. p. 77.

Quinque et
mille.

3. Reg. 4. 32. *A thousand and five.* Clement, and the
Chaldee Paraphrase.

Quinq; millia.
* Gaue legas.
Luc. Brug. in
Correct. pag. 81.

Five thousand. Sixtus; Following the Hebrew & the
Greek. Of the which reading, * Lucas Brugenſis willet
vs to beware.

6.

Quindecim
annis.

4. Reg. 14. 17. *Fifteene yceres.* Clem. the Hebr. Chal-
dee, and Greeke.

Viginti quin-
que.

Fine and twentie yceres. Sixtus, with the Louans, &
moſt of the ancient copies.

7.

Sexaginta vi-
ros.

4. Reg. 25. 19. *Threescore men.* Clem. Hebrew, Chal-
dee, and Greeke.

Sex viros.

Sixe men. Sixtus, the Louans, and moſt Mſs.

8.

Centum quin-
quaginta.

1. Paralip. 8. vlt. *A hundred and fiftie.* Clement, the
Hebrew, and the Greeke.

Centum quin-
quaginta millia

A hundred fiftie thousand. Sixt. Louans, and moſt
Manuſcripts.

9.

Quingenta
millia.

2. Paral. 13. 17. *Five hundred thousand.* Clem. He-
brew, and Greeke.

Quinquagin-
ta millia.

Fiftie thousand. Sixtus, Louans, and Pagnine.

10.

Trecenta mil-
lia.

2. Paral. 25. 5. *Three hundred thousand.* Clement,
Hebrew, and Greeke.

Triginta mil-
lia.

Thirtie thousand. Sixtus, the Louans, and the Mann-
ſcripts.

11

Urbes ædifi-
cavit ſibi.

2. Paral. 32. 29. *He built cities for himſelfe.* Clem.
Hebr. and Greeke.

Hee

Hee builded *six* cities, &c. Sixtus, the Louans, and *Vrbes sex edificauit sibi.*
the Manuscripts.

12.

2. *Esd.* 2. 66. *Seauen hundred.* Clem. Hebrew, and Septingenti.
Greeke.

Sixe hundred. Sixtus and the Louans.

Sexcenti.

13.

1. *Esd.* 2. v. penult. *Threescore thousand.* Clem. Hebr. Sexaginta mil-
lia.
and Greeke. See Lucas Brug. *learned* Annot. & Corr. Quadraginta
Fortie thousand. Sixtus, the Louans, and the Mfs. millia.

*Notat. 79. et
Rom. Cor. p. 103*

14.

2. *Esd.* 7. 12. *Two hundred.* Clem. Hebr. & Greeke.
Eight hundred. Sixtus and the Louans.

Ducenti.
Octingenti.

15.

2. *Esd.* 7. 21. The sonnes of Hczechias, *ninetie and* Nonaginta
eight. Clement, Hebrew, Greeke, and 13. Mfs. octo.

Nine hundred. Sixtus, and the Louans.

Nongēti octo.

16.

2. *Esd.* 7. 66. *Three hundred.* Clement, Hebrew, & Trecenti.
Greeke.

Sixe hundred. Sixtus and the Louans.

Sexcenti.

17.

2. *Macchab.* 13. 15. *Four thousand.* Clement, the Quatuor millia
Louans, and the Greeke.

Fourteene thousand. Sixtus and the Manuscripts.

Quatuorde-
cim millia.

18.

Marc. 2. 1. *After a few daies.* Clement. the Greeke, the
Louans, and the Syriack.

Post dies.

After eight daies. Sixtus, and the Manuscripts.

Post dies octo.

19.

Ioh. 6. 13. *Of five Barley loaves,* Clement, the Lo-
uans, and the Syriack.

Ex quinque pa-
nib^{us} ordeatibus.

C.

Of

Ex quinque pa-
nibus ordeaceis
& duobus pi-
scibus. ^a In Cor.
pag. 311.

Of five Barley loaves, and two fishes. Sixtus; being
blamed therefore by Lucas ^a Brugenſis.

Notorious differences, by way of
changing.

1.

Filia ſum Ba-
thuelis, filij
Melchæ, quem
peperit ipſi Na-
chor.

Gen. 24.24. I am the daughter of Bathuel, the ſonne
of Melchæ, which ſhe bare vnto Nachor. Clem. 15. Mſs.
Hebrew, Chaldee, and Greeke.

Filia ſum Ba-
thuelis, filij
Nachor, quem
peperit ei Mel-
chæ.

I am the daughter of Bathuel, ſonne of Nachor, who
Melchæ childed to him. Sixtus, the Louans, and ſome
fewe Manuscripts.

2.

Qui autem ſu-
perbierit obe-
dire nolens ſa-
cerdotis impe-
rio, et decreto
iudicis — mori-
atur homo ille.

Deut. 17.12. That man ſhall die, that is proud, and
will not obey to the heeſt of the Priſt, and to the ſen-
tence of the Iudge, that ſerueth in that time to the Lord
thy GOD. Clement, Hebrew, Chaldee, Greeke, and
the moſt Manuscripts.

Qui autem ſu-
perbierit obe-
dire nolens ſa-
cerdotis impe-
rio: ex decreto

That man that is proud, and will not obey to the heeſt
of the Priſt, by the ſentence of the Iudge, &c. he ſhal die.

^b To. 1. p. 850.
^c See my Le. of
Wincheſter in his
book of Obed. p.
135. who hath
ſufficiently de-
clared the cor-
ruption of this
place. Ib.

This place is thus cited by Sixtus, and the Louans. Bel-
larmine, ^b Coccius, the ^c Author of the Defence, and o-
thers, do make great ſtore of this place, to proue the Popes
ſuper-royall power, and ſole iudgement in Contromerſies
of Religion: but if Bellarmine, or any Papiſt whatſoener,
doe thinke to make any benefit of this place, he is not onely
deceined, but accuſed alſo, by the Bull of Clemens Oſta-
vus. But as a learned Papiſt told a friend of mine, vpon the

the like occasion, the Bulls of Popes are alwaies tremēdæ, but not tenendæ. For ^c Bellarmine, *although hee be commaunded, vpon paine of the greater curse, to reforme his quotations, according to the late corrected Vulgar: yet he will not change his former reading, though it were neuer so corrupt; because on it is built a maine point of Poperie, which would scone come to nothing, if that vitions reading were taken away. I wonder that the Cardinall doth refuse to obey his spirituall Pastor heere vpon earth, at* ^{*} *whose feet he is wont to prostrate both himselfe & his writings.*

^c Bellarmine
reades ex decre-
to Iudicis, in 3.
seuerall places,
To. 1. ps. 175.
176. & 959.

^{*} Ipsius summi
Pōtific. Christi
vicarij censuræ,
non solū præ-
fens opusculū,
pag. 320.

sed omnia scripta mea lubens; et volens submitto. Bell. Apol. contra Barclaiū.

3.

Ios. 3. 17. The people went towards Iericho. Clem. Hebrew, Chaldee, and Greeke.

The people went towards Iordan. Sixtus, and the Louans, following the ancient Manuscripts.

Populus autem
incedebat con-
tra Iericho.
Contra Iordan-
nem.

4.

1. Reg. 3. 2. 3. And at that time, as Ely lay in his bedde, his eyes beganne to wax dimme, that hee could not see. And yer the light of God went out, Samuel slept in the Temple of the Lord. Clem. Pagnine, and the Greeke.

*It was done in a day, Helie lay in his bed, his eyen dase-
widened, and he might not see the Lanterne of God before it
was quenched. And Samuel slept in the Temple of the
Lord. Sixtus and the Louans.*

Oculi eius cali-
gauerant, nec
poterat videre:
Lucerna Dei
antequam ex-
tingueretur.

Oculi eius cali-
gauerant, nec
poterat videre.
Lucernā Dei,
antequam ex-
tingueretur.

*The reading seemes to be verie doubtfull, in the iudge-
ment of* ^{*} *Lucas Brugenſis; the ancient Writers and Com-
menters, following some the former, others the later rea-
ding. In his Annotations, he doth rather incline vnto the*

^{*} Annot. 42. in
Rom. Cor. pa. 64.

C 2.

later

later reading: in his Correctorie he is resolute for the former.

5.

Venit autem
nuncius ad Ioab.

3. Reg. 2. 28. Tidings came to *Ioab*. Clement, Hebrew, Chaldee, and Greeke.

- Ad Salomonem.

Tidings came to *Salomon*. Sixtus, the Louans, and almost all the Latine copies.

* In hac librorum diversitate, quid potius sequendum sit, questio est non cotinenda. Lu. Brug. in Annot. 65. ^b Pag. 81.

^a In such varietie of readings, it will be worth the while, for a man to inquire which is the better reading. The more praise doth Pope Clement deserve, vvhich hath resolved this doubtfull reading out of the Originals, as Lucas Bruggensis hath well obserued in his ^b Correctorie.

65. ^b Pag. 81. Retinendum est nomen Ioab lege: Notationes nostras. Notat. 65.

6.

Veniebat Phul,
rex Assyriorum,
in terram.

4. Reg. 15. 19. And Phul the King of the Assyrians, came into the Land. Clement, Hebr. Chald. and Greeke.

- In Thersum.

Phul, the King of the Assyrians, came into *Thersa*. Sixt. and the Louan.

7.

Fecit muros eius in latitudinem.

Judith. 1. 2. Hee made the walls in breadth 70. cubits. Clement, and the Greeke.

- In altitudinem.

He made the walls in height 70. cubits. Sixtus & the Louans.

* Sixtus Quintus animaduertens non paucam in sacra Biblia praeli vitio irrepisse, quae iterata diligentia indigere videbantur, totum opus sub incudem reuocandum censuit atque decreuit. Praef. ad Biblia Clem.

The words in altitudinem, in Sixtus Bibles, are printed in the same letter that the Bible was, and passed on verie cunninglie, where before it was in latitudinem. A manifest argument, first, of the incredible paines, that Sixtus Quintus caused to bee taken in setting forth of the Bible most correctedlie: and yet forsooth, they would perswade the world, that it ^c was very negligentlie printed, and that he should therefore cause them to be reprinted againe.

Secondly,

Secondly, that this correction proceeded of judgement, and was done of set purpose; so that it can in no wise be excused by the fault of the Printer, or Correcter: the Correcter was, himselfe; the printing of it, a deliberate Act: but heereof you may see else-vvhere a more large discourse.

*in Præf. Nonne se pugnancia loqui vident? * Heereasur, in my Bellum Papale.*

Et res quo magis incorrupte perficeretur, nostra nos ipsi manu correamus, si quæ prælo vitia obreperant. Sixt.
Apologie for the

8.

Judith. 1. 2. In height, thirtie cubits. Clement and the Greeke.

In altitudinem.

In breadth, thirtie cubits. Sixtus, and the Louans.

In latitudinem.

9.

Job. 31. 7. If my hart hath walked after mine eyes. Clement, Hebrew, Chaldee, and Greeke.

Si secutum est oculos meos cor meum.

If mine eye haue sued my heart. Sixtus, Greg. & the Louans.

Si secutus est oculus meus cor meum.

10.

Psal. 41. 3. My soule hath thirsted for God, euen for the strong and liuing [God]. Clement, Pagnine, Hebrew, Chaldee, Greeke, and 14. Manuscripts.

Sitiuit anima mea ad Deum fortem.

My soule thirsted to God, that is a quicke well. Sixtus, the Louans, and the 1ste Bible, set forth by Fortunatus Fincensis: which being printed so false, sheweth in what account the Clement Edition is with the Papists; that, notwithstanding so terrible a commination threatned, dares to oppugne it so mainely and openly as he doth.

Sitiuit anima mea ad Deum fontem viuum.

At Venice, 1609. in two Tomes.

Bellarmino thinke the reading of Clement to be in Hebræo est.

the better. Turdum enim posset in Deum fontem viuum: nam Bellar. lib. 2. de verbis Dei. cap. 11. pag. 121.

11.

Prou. 20. 25. It is a destruction for a man to spoile the Saints. Clement, 18. Manuscripts, and the Hebrew.

Ruina est homini deuorare Sanctos.

C 3.

Falling

Deuotare.

Falling of man, is to make a vow to Saints. *Sixtus*, the *Louans*, and the *Greeke*.

^a *Annot. 185. et Rom. Cor. p. 147.* There is on this place great varietie of reading, as *Luc. Bruzen.* hath very learnedly obserued: occasioned partly by the vnskilfulness of the Scribes; partly, by the negligence of the Readers in former times. The error proceedeth from the change of a letter, or two: which though it seeme neuer so small a matter, yet there may lie as much in it, as may concerne the safetie of a mans soule.

There be foure different readings obserued; the first, *Deuocare sanctos*; Whereby is meant, prayer vnto the Saints in Heauen, to help vs in our necessities. The second, *Denotare sanctos*; to note and defile the Saints, with in-
iurious and contumelious speeches. The third, *Deuotare sanctos*; either to binde a mans selfe by a vow, to persecute the Saints, as the men did *Paul* in the *Acts* (in which vnderstanding, *Bede* & *Salonius* take the words); or else to make a solemne vow vnto them: thus both *Lyra*, & *Hugo Cardinalis* haue expounded it. The fourth and last, *Deuorare sanctos*; to deuoure good and holy men, that is, to spoile them either of their goods, or of their liues: or if you read, *Deuorare sancta*, the meaning is, to abuse, and alienate things consecrated vnto good uses.

The first of these readings, is not very probable, and very obscure; beeing vnparranted by the most, or the best Copies. The second, not vnlike the former; beeing iustlie reprobued by *Iansenius*. The third, is a very common and receiued reading in most bookes; and hath some probabilitie out of the *Hebrew*, *Greeke*, and *Chaldee*: but yet the reading is very barbarous and foolish. The fourth & last, *Deuorare sanctos*, is most probable; found in the most, the most ancient, and most approoued Copies.

This

This is Lucas Brugenſis opinion, concerning theſe foure ſeueral Readings; a painfull, learned, and as iudicious an obſeruer of the Bibles, as euer wrote of their ſide: and yet to ſee the tyrannie, which the Pope of Rome holds ouer mens indgements; he is compelled in his booke of the Roman Corrections, to reconcile the different readings of Sixtus and Clement; a thing as vnpoſſible, as to bring Heaue and Earth, Eaſt and Weſt, Light and Darkneſſe, Truth and Poperie together.

12.

Sap. 6. 11. They that keep righteous things, rightfully, ſhall be iuſtified. Clement.

They that keepeen rightfulneſſe, ſhall be deemed rightfully. Sixtus, and the Louans.

There haue bene foure miſtakings about theſe words, as well as about the former. See Lucas Brug. both^b Annotations, and Corrections of this place.

Qui — custo-
dierint iuſta,
iuſtè, iuſtifica-
buntur.

Qui — custo-
dierint iuſtitia,
iuſtè iudica-
buntur.

^b Annot. 204.^{et}
Cor. Romp. 158.

13.

Sap. 18. 9. And that they ſhould firſt ſing the prayſes of their forefathers. Clem. 2. Mſs. and the Greeke.

And ſungen heryings to the ſadire of all men. Sixtus, and the Louans.

The former reading is more agreeable with the Greeke, and conformable unto the Vulgar Interpreter.

Patru iam de-
canantes laudes.

Patri omnium.

Luc. Brug. in
Correll. pa. 170.

14.

Eccleſ. 16. 9. He ſpared not the pilgrimage of Loth. Clement.

He ſpared not the pilgrimage of them; Sixtus, and the Louans.

Non pepercit
peregrinationi
Loth.

Non pepercit
peregrinationi
illorum.

15.

Eccleſ. 24. 41. As the courſe of a riuer. Clem.

As the ſtoud Dorix. Sixtus, and the Louans.

Ego quaſi flu-
uij Dyorix.

Ego quaſi flu-

The vius Dorix.

Bell. deberet
corrigi: ego
quasi fluxij Di-
orix. De verbo
Dei. l. 2. c. 11.
pa. 119. Vide Correll. Rem. pag. 187. Annot. 272.

The copies varie in this place: some read Dorix; some Diorix; some Dorax; and others, Vorax. The true reading is that of Clement: as Lucas Brogenfis doth wel declare in his Annotations, and else where.

16.

Sapientia scri-
bæ in tempore
vacuitatis.

Eccles. 38. 25. The wisdom of a learned man, cometh by vsing well his vacant time. Clement, and the Greeke.

Sapientiam
scribe.

Write thou wisdom in the time of voidness. Sixtus and the Louans, contrarie to the true meaning of these words.

17.

Filia Patris abs-
condita est vi-
gilia, et solitu-
do eius aufert
somnia, ne forte
in adolescentia
sua adulta effi-
ciatur.

Eccles. 42. 9. A daughter is a secret watch of the Father: and the carefulness that hee hath for her, taketh away his sleepe; least she should passe the flower of her age. Clement, and the Greeke.

Adultera.
Luc. Brug. in
Cor. pag. 100.

An hid daughter of a father is waking, and businesse of him: she shall take away sleepe, least peradventure she be made a voutresse. Sixtus, and the Louans. This later faultie reading, is well mended by Clement.

18.

Vidit Deus Ia-
cob, et in fide
sua probatus est
Propheta.
Vidit Deum
Iacob, &c.

Eccles. 46. 17. God had respect unto Iacob, and for his faithfulness he was approoued for a Prophet. Clem.

He saw the Lord of Iacob, and in his faith hee was proued a Prophet. Sixtus, and the Louans.

19.

Vocans ab O-
riente auct.

Isa. 46. 11. I clepe a bird from the East. Clement, the Hebrew, and Greeke.

Vocans ab O-
riente iustum.

I call a iust man from the East. Sixtus. This reading is the worst of all others. The Louans thrust it into the margent, with a note of disgrace. Sixtus brought it into the

the Text againe; but Clement hath casheerd it for ever
comming thither.

Iere. 17. 9. The heart is deceitfull of [or aboue] all
things. Clement, 9. Manuscripts, Hier. Hebrew, Chal-
dee, and Greeke.

Pravum est cor
omnium.
Hebraismus.

The heart of man is shrewd and vnsearchable. Sixtus,
and the Louans.

Pravum est cor
hominis, et in-
scrutabile.

Iere. 50. 39. The Dragons shall dwell with fawnd
wilde men. Clem; being much cōmended for the correcti-
on of this place.

Habitabunt
Dracōnes cum
faunis sicarijs.

The Dragons shall dwell with foolish cut-throates.
Sixtus, and the Louans.

Habitabunt
Dracōnes cum
fatuis sicarijs.

Baruch. 3. 23. The Merchants of Merha, and The-
man. Clem. with the Greeke. This place is well amended.
The Merchants of the Earth, & of Theman. Sixtus,
and the Louans.

Negotiatores
Merhæ, et
Theman.
Negotiatores
terræ, &c.

Baruch. 6. 26. And as to dead things, gifts shall be set
before them. Clem. the Louans, and the Greeke.

Sicut mortuis
munera eorum
illis apponētur.

As to dead things, shoulders shall be put to them. Sixt.
and the Louans.

— Humeri illis
apponentur.

Ezech. 39. 25. I shall cause thee to go forth. Clem.

Educam te.
Seducam te.

I shall decline, or seduce thee. Sixtus and the Chaldee
Paraphrase. 22. Manuscripts, read, reducam te, I will
bring thee backe againe. See Lucas Brugensis Adnot.

Hoc est descrip-
tum Epistolariū
quod miserat
Orix: Arius

1. Maceab. 12. 19. 20. This was the copie of the
Letters, which Arius the King of Sparta sent unto Oni-

Rex Spartiæ,
Onis sacerdoti

magno, salutē:
- Quod misce-
rat Oniars
Spartitarum:
Oniars Iona-
the Sacerdoti
magno salutē.
Luc. Bru. in
Cor. pag. 254.

Ariarathi - et
Lampfaci.
Arabz - et
Sampsamz.
In parte erat
domus.

In pariete erat.

as: *Arius*, King of the Spartans, vnto *Onias* the High Priest, sendeth greeting. *Clem.* the *Louans*, & the *Greek*.
This is the Rescript [eicher againe-writing of Epistles]
that *Oniars* the King of the Spartans sent: *Oniars* vnto
Ionathan the High Priest, health. *Sixtus.* *The former*
reading is the truer.

1. *Macch.* 15. 22. *Ariarathes* - & *Lampfacus*. *Clem.*
Arabes and *Sampsamus*. *Sixtus*, and the *Louans*.

2. *Reg.* 6. 8. In the side of the house: *Clem.* and *Papa*
nine, with siue *Manuscripts*.

In the wall of the house: *Sixtus*, and the *Louans*.

THus, as you may perceiue, I haue noted the diffe-
rent readings of the *Roman Vulgar Bibles*. I haue
not obserued all their^b corruptions and contradictions;
by manie: that labour were infinite, and needlesse, both
for learned and vnlearned. For, as for the vnlearned and
ignorant in the Latine tongue, they may content them-
selues with these few notes, (I haue shewed some in eue-
ric kind), for the learned, if this doe not satisfie them, I
haue fullie treated of this Argument in a set Treatise,
wherevnto I refer them. The booke was published some
10. or 11. yeeres agoe. And because I perceiue, that
vpō the publishing thereof (although for a while the Pa-
pists seemd to pass it ouer in silence) now at length, they
haue gone about to excuse their Popes, & accuse mee of
^cheresie, lying, flatterie, ignorance, & I know not what: I
will craue so much liberty, as to answer for my selfe; lea-
uing all vnto the indifferent Reader, to bee censured by
him, vpon hearing of both parties.

^b Hæreticus -
craftissim^{us} sy-
coplanta - et
calumniator.
Grec. Append.
2. ad 4. Card.
Bell. pag. 106 1.

An Apologie, or Defence, of the *Bellum Papale.*

IN the yeere of our Lord, 1600. it pleased God to moue me to the setting forth of my Observations on the ^atwo *Vulgar Bibles*, published at Rome, by *Sixtus Quintus*, and *Clement the eight*. The booke containeth nothing but a matter of labour: and the labour is chiefly seene, in a diligent and faithfull Collation of those two Bibles, from the beginning vnto the end.

The occasion, that first drew me to vndergoe so troublesome and toilsome a Worke, was this; A yeere or two before the printing thereof, (and not many yeers after *Cales* voyage) it so fell out by Gods prouidence, that I met with the *Bible* of *Sixtus*, in a Stationers shop: and hauing read the Praeface, and viewed it well, considering the singular care that was taken in the mending of it;

^b the supream Authoritie whereby it vvas done; the Parties employed in the doing of it; the Chiefe Pastor of the Church, sole Iudge of all controuersies; his assistance of ^ca Colledge of Cardinals; helpe of the best Learned men that could be gotten thorough our all Europe; of rare *Manuscripts*; ^d the best printed Copies; vse of Originals & Fathers; correction of it both before & ^e after the printing;

The first Bible was printed at Rome, 1590. The second, lb. 1592.

Ad nos in eiusdem Petri Cathedra, in qua eius vniuit potestas, et excellit auctoritas, Deo sic disponente constitutos, totum hoc iudicium propriè ac specialiter pertinet. Sixtus in Praef. — adeo, vt in hoc laboriosissimo emendationis curricula, in quo operam quotidianam eamque pluribus horis collocandam duximus, aliorum quidem labor fuit in consulendo, noster autem in eo,

eo, quod ex pluribus esset optimum deligendo. Ib. ^a Ad eius curam, Congregationem aliquot S. Rom. Ecclesiæ Cardinalium, et insignæ Collegium Doctissimorum virorum fere ex omnibus Christiani orbis nationibus, et celeberrimis studiorum Generaliū Vniuersitatibus, amplis, opulentisque redditibus dotatum deputauimus. Ib. ^a In hac autem germani textus peruestigatione, satis perspicue inter omnes constat, nullum argumentum esse certius ac firmitus, quam Antiquorum probatorumque Codicum Latinorum fidem, quos tam impressos, quam Manuscriptos, ex Bibliothecis varijs conquirendos curauimus. Ib. ^a See *Angel. Roccha, in Bibliotheca Vaticana*. p. 229. Eaque res quo magis incorrupte perscrutetur, nostra nos ipsi manu correximus si qua prælo vitia obreperunt. *Sixt. in Præf.*
^f Decernentes eam prius quidem vniuersali S. Ecclesiæ, ac sanctorum Patrum consensione, deinde verò Generalis Conc. Tridentini Decreto — comprobata — in omnibus Christiani orbis Ecclesiis legendam vulgamus. Ib. ^a Libri imprimendi sunt iuxta illud (exemplar in Typographia Vaticana) ne minima quidem particula mutata, addita, vel detracta. Ib. ^a Ceterum si Manuscripta vel impressa Biblia huius etiam vulgaræ Editionis ob characterum venustatem, seu ob ali-

quing; imployment of Correcters and Compilers for the same purpose. ^f Lastly, the approbation of it by the Church, and in the Church to be read, forbidding ^a all other Bibles, how little soeuer swaring from this, to be read; commaunding them, ^h whether printed or written, to bee made away: or at the least, to be made of none effect, and not to bee accounted of in respect of this.

Reading this, and a great deale more which is there written, in confidence, and full assurance of the correction & perfection of this Bible, I made haste home, to fetch a Bible of *Hensens*; which it was my chance to buy of a Souldier; that was at the sacking of *Cales*, whose bootie was bookes. Hauing brought it to the Booksellers shop, I began to compare it with that of *Sixtus*; to see whether this Bible, which came out of the *Colledge of Iesuits at Cadix*, were thus corrected, as was commaunded, in a most straight maner, ⁱ vnder the greatest paine that can bee laid vpon a Christian soule.

I had scarce gone ouer three verses of the first chap. of Genesis, but I found that the Iesuits had learned of their Chiefe Iesuite, *Cardinall^k Bellarmine*, not to esteeme of any Bible, more then shall serue their turne, nor of any excommunication that shall crosse their purposes. This Bible, though it did reasonably well agree with that of *Sixtus* in some places, yet it did differ in other: and for the ver-

ses

ses, thoroughour all the books of Holy Scriptures, he had so diuided the chapters, that no one verse agreed with the verses of my *Henten* Bible.

What reason his Holiness had to change them, I cannot learne, nor ghesse at: but, espying this difference, I inquired further of the Stationer, whether there were any later Bible extant, to be bought. He told mee there was; and directed mee where it was¹ to bee scene. I delayed no time, till I had gotten that into my hands also. And it fell out to bee the Bible of *Clement*, the eight, in quarto, 1593. *Roma*: I was verie glad that I had met with this Bible; because my mind euer gaue mee, that *Sixtus* 5. was too confident & earnest in the defence of his Bibles. My coniecture happened to bee truer then I was aware: for I found, by a diligent comparing of both Bibles, that the two Popes did nororiously differ amongst themselves; not onelie in the number of the verses, but in the bodie of the Text; and in the Prefaces & Bulls themselves. I should hardly haue beleueed so much, vnlesse I had scene it with mine eyes: but *quod vidimus testamur*.

Heerevpon, I thought good to fall presently to a serious and due examination and collation of both Bibles: I gathered my Collections into a small booke, & presented them vnto the^m Archbishop then living, now of blessed memorie; by whose authoritie, and intreatie of friends, the Booke was printed at London, with this Title in Latine; *Bellum Papale, sine Concordia discors*

quod in eodem Codicis originalium, huc ob impressionis præstantiam, vel ob notationes ad marginem scriptas affertur, et in nostro non habet, ea in ijs, quæ huic obstruuntur Editioni non consentiunt, nullam in posterum fidem, nullam auctoritatē habere debere esse decernimus, ac declaramus. Ib. Maioris excommunicationis sententiam eo ipso incurrit, à qua nisi in motu articulo constitutus, ab alio quam pro tempore existente Rom. Pontifice absolui non possit. Ib. Bellar. hath not reformed his books of Controversies, according vnto the Clement Bibles, but makes use of the former Bibles. See the place, Deut. 17. vers. 8. Sometime. hee follows the Originals, and leaues both Sixtus and Clement in the plaine field, as they say. I borrowed it of Doct. Robinson, then the carefull Prouost of Queene's Colledge in Oxford: now the most Reverend Bishop of Carlile.

1593. 249

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1593. 249

* Londini excu-
debit Georg.
Bishop, Radul-
phus Newberie,
et Robert. Bar-
ker. An. 1600.
4to.

Sixti 5. et Clem. 8. circa Hieronymianam Editionem. * In English thus; *The warres of the Popes amongst themselves; or, A disagreeing agreement of Sixtus 5. and Clement the 8. about the Hierome Bibles.*

This booke of warres, or iarrs rather of their two Popes, was mentioned the same yeere; in the Catalogue of the Mart bookes, by the forwardnes of the Printers; whom yet I had no reason to blame: for, if it were well and truly done, it might be the better known & bought; if otherwise, it might be the sooner knowne and reformed. Every yeere after, I beganne to harken after some Pamphlet or other in answer of it: but I see it is not so easie a matter to reconcile the two Popes, and to answer the open Contradictions, or to salve the infinite repugnancies that are in it. It is a matter of fact, it cannot be denied: it is appertaining vnto a question of faith; where in the Popes Decision, though it be peremptorie & minatorie, *sub papa maioris excommunicationis*, yet cannot be approoued. But, after long expectation, in the end steps forth *James Gretser, the Iesuite, Cardinall Bellarmines* greatest Advocate; and hee, in his *Second Appendix to Bellar. 2. Booke, de verbo Dei*, will be the man that shall answer all Commers, & all Obiections: how wiselie, I leaue it to be considered by indifferent Papists; *cedo quemuis iudicem*. And, although he hath railed at and reuiled me, and diuers of eminent place, in and out of this Land; yet for my promise sake, & in remembrance or imitation of him, *who when he was reuiled, reuiled not againe*, I wil forbear to vse any vndecent, immodest, & irreuerent speeches, as hee doth; but with modestie, & full satisfaction, addresse my selfe vnto the Iesuits Obiections.

Pag. 1508.

See before, part
2. pag. 20.

The

The first quarrell that he pickes to my Booke, is to the Title page; he saith, I haue giuen it an horrible Title: *Whom would it not amaze to heare these words, Bellum Papale?* I must confesse the Iesuit speaks truer, he is aware, though he speak it but in a scoffing maner: the Title is as the book, an horrible Title, & a terrible booke vnto the Papists. In this war, their Head hath bin so foiled, & their Church so deadly wounded, that all the balm in Gilead will not cure them: for what talke is there of peace, or hope of amendemēt, as long as the two Popes, the Holy Fathers of the Church, are at as great enmitie, as the 2. brothers were in the Tragedie? We haue heer, not *Fraternas*, but *Paternas acies*, one Pope against another: *Sixtus* against *Clement*, *Clement* against *Sixtus*, disputing, writing & fighting about the *Hier. Bible*. Again, this war is not of a short continuance, contayning some few skirmishes & bickerings; but like the warre of *Troy*, or rather worse the that (to turn his iesting into earnest) *exstitit Papale hoc Bellum Troianum longe grauius, periculosius, et funestius*. For, I pray tell me, where is the man, that wil vndertake to reconcile the 2. Popes, & make the shake hands? *Di quibus in terris, et eris mihi magnus Apollo?* *Gresser* is too weake a man to beare so great a burden; too shallow a fellow, to diue into so deep corruptions. He that wold take this task in hand, had need be another *Apollo*; an eloquent man, & well instructed in the Bibles: *Act. 18. 24.* which it seemes our Iesuit is so ignorant of; that I haue great cause to doubt, whether ever he saw the *Vulgar Bible*, set forth by *Sixt. 5.* For, if he had seen, read, & obserued it wel, he would not haue dared, to haue charged it, with so many literal, material, & Typographical faults: whereas *Sixt. 5.* himselfe, a man to be believed (I suppose) before

Horrisco titulo inscriptis, Bellum Papale: sine concordiam discordem, Sixti 5. et Clementis 8. circa Hieronymianam Editionem. p. 1058. Sixtus 5.

lib. pag. 1058.

Act. 18. 24.

fore all the Iesuits of the vvorld (especiallie, when hee speaks) *De certa scientia, et Apostolica plenitudine*, of his certain knowledge and Apostollcall fulnesse) sitting in his chaire, iudicially, and deliberately pronounceth that he did vse all possible diligence, to cleanse and purge the Bibles, most exactly and accurately, from all errors, that had any waies, or at anie time crept into it: and this hee did performe with his owne hand, both before and after the Presse. For, although he used the help of certain learned Cardinals, appointed to ouersee the *Vatican* print, the best of all others, both for the faireness of the letter, goodness of the paper, readines of the Compositer, and exactness of the Correcters: yet there was no sheete printed off, before either the prooffe, or the reuize (as they call it) was brought vnto him: and after all this, if so it chanced that any fault had escaped them all (for the best obseruer of the Print is sometimes ouerseene) hee corrected the faults of the print with his owne hand, before the Bookes were distributed. If you desire further prooffe of this matter, be-
 cause it may be his Holiness was either too humble, or too sparing in writing of his owne commendation, you shall see a reall probation hereof out of the Popes *Vatican*, wherein, in a verie faire *Inscription* or *Deuise*, you may read these words in letters of Gold:

*Sacrum Paginam ex Consilio Tridentini prae-
 scripta quam emendatissimam di-
 vulgari mandauit.*

In Honour of Sixtus Quintus, that commanded the Holy Scripture, to be most diligentlie and correctedlie printed, according to the pre-script forme, set downe by the Councell of Trent, this Inscription is placed.

This Inscription (as Angelus Roccha expoundeth it) is the fourth Inscription in the Vatican, set there for an everlasting monument of that wonderfull and true Apostolicall care, which Sixtus Quintus tooke, in the printing & correcting of the Vulgar Bible, according to the pre-script forme of the Councell of Trent; whereunto hee bent all his endeavours, and employed the strength of his wit & understanding: and as I verily am perswaded, such & so great were his paines, both by day and night, that they cannot be sufficiently recounted of any man. I was well acquainted with his labours in this kind: I have oftentimes observed them with a very diligent eye, wondring with my selfe, how he could endure it. For, hee read over every word of the Bible before the bookes were printed; (although hee were daile pressed with all the waightie businesse of the whole Christian world, and did offend many godly, heroicall, & Pontificall Acts). So then, he diligently perused and corrected every page of the holie Bible: so as every booke thereof might be read, according to a Decree

E

of

Quarta quæ sequitur Inscriptio ingentē indicat curam, et verē Pontificiā, quam Sixtus s. toto suscepto conatu pro Biblijs vulgaræ editionis emendandis, et imprimendis iuxta Cōcilij Tridentini præscriptum. Quæ in præstanda tot actantis die noctuque perpeſsus est labores, quantis vix quæ verbis explicare nemo posset, ut mihi persuadeo, qui huius generis labores re ipsa videns non solum tanquā oculus testis obstupui. Vniuersa enim Biblia, antequam prælo committerentur, ad verbum perlegit, etiamsi quotidie in omnes totius Christiani orbis curas, et gravissimas quidem solus iocumberet, et in dies singulos, res sanè piæ, et heroicæ, ac Pontificæ dignas produceret. Sacrosanctam igitur paginam perlegit universam, & emendavit: atque ita, ut omnes Sacri Codices, iuxta eiusdem Concilij Decretum cum omnibus suis partibus legantur, prout in Ecclesia Catholica legi consueverunt, et in veteri vulgata Latina Editione habentur. Nec eo cō-

tinnis,

tentus, vniuersa item Biblia sic emendata, et recentior impressa de integro perlegit, vtrumque fideliter recognita in luce prodirent. Quia rem Inscrip-
tio, quæ infra legitur, apertis hisce verbis breuiter patefa-
cit. *Ang. Rocha, in Bibliotheca Patiana. pag. 129.*

of the Councell of Trent, with all his parts, as they haue beene usually read heretofore in the Catholike Church, and are at this present con-
tained in the old Vulgar Latine Bible.

Neither was this sufficient. To shew his wor-
thy paines, when the Bibles thus by his care and diligence amended, were newlie printed, hee reviewed them sheet by sheet, that hee might be sure to haue them well and faithfully printed, before their coming abroad into the world: which thing is plainly declared vnto vs by this Inscription following.

Now, what can be said more to this purpose? Shall we notwithstanding all this that hath beene spoken by Sixtus for himselfe, or by Angelus for Sixtus, & confirmed by an elegant Inscription in the Vatican, which thousands can witness to be true, say as Baldus the Iesuite doth: that the Bible was begunne to be printed, but neuer finished? or as Oueser & diuerse other learned Papists do?

Bibliopriores quæ Sixtus didicit — ipsemet Sixtus sub incudem reuocare, et acerrimis recognoscere decretis; offensus mendarum quæ irreplebant multitudinem. Quam tamen cogitatione sua propria more abruptis re-
laxare non potuit. Quod ergo Sixti consilium imperfec-
tum mansit, tandem Cle-
mens Octauus perfectum; et mentem voluntatemque Sixti ad rem conuulsi; recognitis illis Sixtinis Biblijs; quæ eius ex et Sixti nomen pre-
scriptum gerant in hoc mo-
dum: Biblia Sacra vulgatæ E-
ditionis Sixti Quinti. Ponti-
ficis Maximi iussu recognita
aque edita.

that Sixtus Quintus being very much offend-
ed, with such a number of faults as he found in the Bibles, was fully purposed to goe ouer the Bible once againe, and to haue it printed more circumspectly and carefully? Being thus well minded, suddenly he dies before hee could accomplish his desires, and perfect the worke. So then, what Sixtus intended, but could not bring to passe, Clement the eight hath since that time fully finished, effecting that which Sixtus so much desired: to wit, the Recognition & Reui-
sion of his Bibles. And this is the cause, why they are called Sixtus Bibles to this day; as is further manifested in the Title page. The Holy Bible.

Bible of the Vulgar Edition, by Sixtus Quintus, Chiefe Bishop [and Pope of Rome] authoritie, reuized and re-printed.

In these words of the *Iesuit*, wee haue many lowd and lewd lyes; as I should thinke vnder correction of others. First, I would faine knowe of the *Iesuite*, whether there bee any one Typographicall fault in all the Bible, from Genesis vnto the Apocalips, which is not ^ccarefullie amended, either by *Sixtus* himself, or some other; sometimes by the pen, if the correction were not great, sometimes with pasting on of whole words: and a very laborious worke it was, no doubt, to goe ouer so manie thousand Bibles as were then printed. I haue seene foure or fise, and they are all in like sort very exactly mended; I haue noted the places in my ^dPræface to my *Booke of the warres*. If this be true, what madnes then is it, to say that hee found such a multitude of faults, that there was no remedie left, but to reuize and reprint the Booke againe?

Yet welfare another ^elearned Iesuit that had beene at Rome, and heard the case disputed, who ingenuously confessed vnto mee vpon occasion of conference; that this Bible of *Sixtus*, was in truth printed fully according vnto *Sixtus* mind; that he was a resolute Pope, and withall, a man, full of passion and stomack, and therefore subiect vnto error and misvnderstanding; that he intended to haue decreed these Bibles, and no other, to be authentick Copies: from which there should be no Appeale, no varying or change, in sentence, word, syllable, letter, or accent. Which Decree, if it had beene ratified, as it was resolved vpon, then this mischiefe would haue ensued; that the Pope, which is supream Iudge of all cō-

^c To go ouer many thousands of Copies, and to mend the Bibles in 26. places, either by pasting on words printed, or else, correcting the with the pen, is an argument of verie exact care: the like I suppose cannot be shewed againe.

^d Index locorū manu ipsius Sixti s. vel aliorum post impressionē correctorum.

^e Dr^r Norrice the Italian Doctor, told mee so, conferring with him in Bocarda at Oxford.

trouerfies, might haue erred iudicially in a matter of faith; which if it be once granted, then farewell Poperie: but almighty God being merciful to the Church, in preferring the visible Head thereof from all danger of erring, to the vicer, ouerthrowe of his Church; against which the gates of Hell shal neuer be able to preuaile, tooke the good Pope *Sixtus* out of this world, in a bad mind: But this excuse of a prompt & ready Doctor of their side, will not serue; no more then the former: for, *Sixtus*. 5. liued to see the printing of his * Bibles fully ended; his Declaration or Decree for authorizing of the same was made; the Bull extant; the Cardinals liked well of it; the Church approued it; & all men applauded it; the books were sent into most parts of Christendō; there were brought diuers copies into England; and therefore, in no wise it may be said with our Doctor, that *Sixtus* wold haue decreed some such matter, but was preuented, partly by death, but chiefly by Gods especial prouidence. Doctor *Bishop*, to excuse the matter, acknowledgeth the Decree; but withal affirmeth, that he decreed it as a priuate Doctor, not as Pope. But I haue heard it acknowledged by another of riper iudgement, that the Bible was indeed printed, and the Bull provided; but neuer proclaimed; as with vs it may so happen, that a Proclamation may be printed, & staied before it be sent abroad, by the wisdom of the Councell. This answer, though it be more probable, yet is easily auoided; because both *Bull* & *Bibles* are in many mens hands: & it is more then probable, that if they had any such meaning, they wanted not means, nor opportunity to haue staied it before the coming forth. For if *Sixtus* had willed the reuocation of the Bibles, & retraction of the Bull, how commeth it to passe, that there are so many copies in Engl. Germany, & other Coun-

* Ad laudem igitur & gloriam omnipotentis Dei - statimus ac declaramus, eam vulgatam sacre pagine editionem censendam esse hanc ipsam, quam nunc, prout optime fieri potuit emendatam, et in Vaticanis Typographia impressam - legendam euulgamus. Vide supra.

† Doctor Bagshaw, in a private conference at the 3. golden Anchors, neere Newgate Market.

Countries? For before the coming forth of *Clem.* Bibles, who euer heard of any countermand, from either *Sixt.* 5. *Greg.* the 14. *Urban* the 7. or *Innocent* the 9. to the contrary? Yet me thinks, of so many Popes, (thogh of short continuance in their Popedom) one or other might within the space of 2. or 3. yeers, haue recalled thē, as *Clem.* doth, *sub pœna maioris Excommunicationis*. Therefore, in my opinion, <sup>c Talking with-
hum at the
Clinks.</sup> *M^r. B.* a chiefe man amongst thē, is the truest of all others: for, though hee seem to shift the matter as others doe, by affirming the Bible of *Sixt.* to be misprinted, and scarce agreeable with the Copy which he sent to be printed; yet admitting this to be his, for his part, he doth giue giue more credit to this later of *Clem.* 8. thē to the former of *Sixt.* 5; an opinion which is to be embraced by al, both Protestants & Papists, *cōtra omnes gentes*. If it be so, saith the <sup>d Si tam magnificē de Cle-
men^{is} editio-
ne sentis; cur
paulo post du-
os hosce Pon-
tifices imma-
nissimis conui-
tijs. proscindis
ac lancinas & cur
Bacche instar
sic furis. et bac-
charis? & riden-
dam discrepan-
tiam et crassam
stultitiam Pon-
tificum Ro-
manorū. *Græf.*
lb. p. 1060.</sup> *Iesuit*, that you think the later Bible to be the truer, & speak so wel of it, why thē do you raile & rane against both the Popes, & fare as if you were mad? My answer is easily framed; *Tam not mad*, (as <sup>e Quomodo
nou crassus, vel
potius crassissi-
mus Sycophāta
et. lb. p. 1060.</sup> the bl. Apostle sometimes said vnto *Festus* vpon the like occasion) but I speak the words of truth & soberness. Neither was it euer thought to be ^{f Aēs. 26. 25.} the trick of a flatterer, to call *scapham*, *scapham*; but rather the cleane contrmy: a vertue alwaies needful, if it be ioyned with discretion. But vvhy did I challenge both Popes of grosse folly, and ridiculous dissonancie and difference? My reason was plaine: first, for *Sixtus*, it was exceeding great folly to pronounce his sentence, *tanquam ex tripode*; binding his Successors, & all the world besides to his Bible: which by the very sight of the marginall notes in the *Lonan Bibles*, or the Annotations of *Lucas Brugensis* in the later end of them, vv ere the vvorst of all others. For, notwithstanding the *Hebrew*, *Chaldee*,

E. 3.

Greek,

Eccles. 7. 10.

Greeke, and sundry good Manuscripts, what hath he done else, but as it is in the booke of the Preacher, *set the servants on horsebacke, & made the Princes to goe on foote*: or rather lamed them for euer walking abroad, by taking the worser reading into the Text, and banishing the better, for euer (as he thought) comming into the Text or Margent. But *homo proponit, Deus disponit*: the Pope purposed, and God so disposed it, that within the compasse of two yeeres, the truer reading was restored, and the false reuerled, by the iudgement of a Pope altogether as

^a Sixtus is resolute for his Bible, that it is most exquisitely done, and to be followed; ne minima quidem particula mutari, addita vel detracta. In the Preface to the Clement Bibles, was read these words; Accipe Christiane Lector, — veterem ac vulgatam S. Scripturæ Editionem, quanta fieri potuit diligentia castigatam: quam quidem sicut omnibus numeris absolutam, pro humana imbecillitate affirmare difficile est; ita cæteris omnibus, quæ ad hanc usque diem prodierunt, emendatiorum puriorumque esse minime dubitandum.

^b Hee hath corrected the Vulgar Bible in about 2000. places, according to the Hebrew & Greek, when the contrary reading was established by Sixtus. 3. ^c Ad offensionem populorum vitandam. ^d Animaduertens non pauca prælii vitio irreperibile quæ iterata diligentia indigere viderentur. *Pref. ad Bibl. Clem.* ^e *Biblia Sacra vulgatæ Editionis Sixti 5. Pontificis Max. iussu recognita atque edita Roma — 1592.*

learned, but far more ^a modest then himselfe; his, though not immediat, yet within fevv yeeres, Successor; *Clement the eight*. But albeit hee deserue great commendations, for mending the Bibles according to the Originalls, (a thing which no Pope before durst vnder take, either because they haue maintained this absurd Position, that the *Hebrew & Greek* should euer bee corrected by the *Vulgar Latine*, rather then the *Latine* by it; or else, because they ^c would not giue any distaste, offence, or greivance vnto the common sort, which had bin of a long time wedded to these errors): yet certainly, it was no very wise part in him, to cloak his correction of these grosse errors & absurdities, vnder the pretence of mending ^d the faults which had escaped the Presse, in the printing of *Sixtus* Bibles. And to colour this vntruth the better, al is said to be done ^e by *Sixtus Quintus* authoritie and procurement; a matter as apparantly vntrue, as any thing can bee in the world: for, if *Sixtus* did

did euer will that any such thing should be done, where is the vvariant to be seene? Did hee knowe that some of his Bibles were disperfed abroad? why then did hee not recall them by some publique Edi&? If he did not know it, then was he very much to be blamed, for so negligent keeping of so great a *Depositum* comitted to his charge: but whether hee did or no, if it were not done vvith his priuie, authoritie, and approbation, what then makes that glorious *Inscription in the Vatican*? which will remaine as a perpetuall shame of *Sixtus*, or *Clement*, or both?

Thus, I trust, the Iesuit will presse this point no further, to the discredit of both their Popes: for *Henten* & the *Louan* Bibles (because *Rob. Stephan* and his Edition is now misliked by the Papists, not so much for the Text, as for his marginall obseruations) the Iesuit^a cannot but commend their industrie, though hee doe in no wise approve of their Bibles. Why so? because the better is to be approved before the worse; the later before the former; that of *Clement*, before these of *Henten*, or the *Louans*:^b & for that the correction & emendation of the Bibles, doth principally belong vnto the Apostolike See, and not vnto any other, though neuer so famous, & renowned Vniuersities thoroughout the world.

In these words are contained two poynts; the first, that the better is to be preferred before the worse, which I thinke euery man will confesse to be most true: the second, that the care of mending & correcting the Bibles, doth principally belong vnto the See Apostolike; which I thinke no vnderstanding Papist will euer grant, when he shall consider how foullie they haue missed, both of them; *Sixtus*, of rashnesse, in allowing that for good, which.

^a Et Hentenij et Louanienſiū laborem & industriam ſuſcipimus, ſuſpicimus, laudamus et admiramur; interim id, quod abſolutius et perfectius eſt, antepoſuimus. *Gres. ſer. 1b. p. 1059.*
^b Sacrarum litterarū vltima et authenticā emaculatio, et recognitiō primario pertinet ad Sedem Apoſtolicā: non ad vllas alias, quantūvis celebres, et toto Chriſtiano orbe decantatas Academias, &c. *1b. p. 1059.*

vvhich was badde: *Clement* of negligence, in mending some few places which were bad, though hee left manie thousand places vnamended; vvhich by the same rule of reason, (because they are otherwise found in the Originalls) might very well at the same time, with one labour, haue been corrected. For, although the Cardinalls, with

^a In hac pervulgata lectione, sicut nonnulla consulto immutata; ita etiā alia, quæ mutanda videbantur, consulto immutata relicta sunt: tum quod ita facendum esse ad offensionem populorum vitandam S. Hier. nō semel admonuit; tū quod Facili, &c. Præf. ad Bibl. Clem.

^b Quā sit vitanda omnis nouitas etiam in Translationibus, declarat vel cucurbita Ionæ à D. Hieronymo versa in hederam; vt alias rationes gratissimas omitam. Leon. Less. de Antichristo. p. 129. Summa cura (Pontif. Rom.) vt nihil in ea innouetur, nihil mouetur. Ib. 130.

^c In Præf. Bibliorum.

^d Merito ceteris antefertur. Nam ex verborum tenacior, et perspicuitate sententiæ clarior est. S. *Isidor.* lib. 6. Etym. c. 5.

most of the^a learned of their side, haue mainely stood vpon this point, that the Bibles, though faultie through error of the Scribe, or rashness of the Printer, or likeness of words or letters, be not to be corrected; as well ^b *ad offensionem populorum vitandam*, for feare of offence, as in regard of the number of them, which is but small: yet with a *non obstante*, Pope *Clement* hath, vpon the sight of the *Louan Bibles*, with the marginall Annotations, (containing for the most part the better reading) mended without feare of any man, or scruple of conscience, not so few as two thousand places. And because *Isid. Clarius* hath noted eight thousand places erroneous in the Vulgar Bible; the *Diuines of Louan*, and *la. Benedictus* haue obserued aboute twice as manie differences, from the Originall Hebrew, and Greeke fountaines: if *Paulus quintus*, the now Pope, will take the paines to reforme these also; in my iudgement, hee shall doe a worke verie acceptable vnto the whole Christian vvorld, both Protestant and Papist: for, I am of S. *Isidors* mind, that this translation, bee it *Hieroms*, or whose it wil for me, is (where it doth not differ from the Hebrew)^d worthilie to be preferred before all others, for the due reading of the words, and cleerness of the sentences.

tences. But to conclude, take it as now it is, and hath for many hundred yeeres so remained: I say of the Interpreter, as sometimes one said of *Origen*, *Vbi bene, nemo melius; vbi male, nemo peius*: it is the best, and the vvorst Translation that euer I saw.

You haue heard the Iesuits Obiections against my Praeface; you see how weakelie and wickedly hee doth go about to iustifie their two Popes: let vs now descend vnto some particular exceptions, which hee hath taken vnto my Booke.

First, you lie, saith hee, (for that is his ordinarie language) *in that you say, that the reading of ipsa, shce, for ipse, hee, shall bruse thy head, is false: it is the truer reading.*

Heere I pray obserue, that this fellow, which talkes so much of lying, is taken tripping himselfe in the verie words. I said not, that the reading of *ipsa* for *ipse*, vvas vitious and faultie (though I might say it with a very safe conscience):^a but that amongst many slips of *Clement*, and words which haue escaped his correction, this is one, vvhich yet remaineth vncorrected; vvhereas it should haue been mended with the first, by the same reason that he hath mended all the rest.

This is the poynt that I presse so hard: let them expresse their meanings about this matter cleerly, & frame their answers accordingly. But because the *Iesuit* vwill needs inforce me to proue it to be the worser reading, I will shape him a conuenient answer. First, the *Hebrew*, *Chaldee*, *Greek*, &^b some *Manuscripts*, are cleere on our sides: secondly, almost all the Fathers doe read, *ipse*, by the testimony of one of their^c best Writers, better conuersant by odde then *Gretser*, or any of his Sect, in the

F.

reading

Mentitur deinceps Caluinita, vitiosum esse in Editione Clementis illud Genesios tertio *ipsa*, pro *ipse*. Gretser. pag. 1060.

^a Superfunt adhuc multo plura corrigenda, veluti illud, Genes. 3. vbi legitur *ipsa* pro *ipse*.

See before, part 2. pag. 84.

^b 2. Mss. See the Louan Bible.

^c Luc. Brugen.

reading of the Bibles. Thirdly, and lastly, *Hierome* himselfe, whose Edition this is said to be, preferres this reading before all others, with *a melius habet in Hebræo, it is better rendred out of the Hebrew; Hee shall break thine head, and thou shalt bruse his heele: because, as that holy Father saith, both our steppes are hindred or letted by the Serpent; and the Lord shall quicklie tread downe Sathan vnder our feet.*

^a Melius in Hebræo, ipse conteret caput tuum, et tu conteres eius calcaneū: quia et nostri gressus præpediuntur à colubro, et dominus conteret Sathanam sub pedibus nostris velociter. *Hier. in Hebr. super Gen. Questionibus.*

Lucas Brugenſis,
Annot. 1.

If this be true, as *Lucas Brugenſis* reporteth it to be so, how much to blame haue your men beene, some of them in translating the Greek αὐτός, others, the Hebrew, *Hu, ipsa, ſhee?*

Obiection.

Mentitur iterum, decē ad minus sententias remere insertas in vno libro Prouerbiōrū Salomonis expungendas esse. *Gretſ, 16. pag. 1060.*

Secondly, it is a lye, to say there are ten sentences at least thrust in violently into one onely booke of Salomon, called the Prouerbs; which are to be thrust out againe.

Answer.

If either the Vulgar Translation be *Saint Hierome*, or done according vnto the *Hebrew*; or lastly, if *Clement* had obserued the like order here, as else where in the Bible, to blotte such sentences out of the Bible, as are not found in the originall *Hebrew* and *Greece*; then happelic I should haue beene found to be no lyer: for, I can shew, not onely tenne, but almost twise tenne sentences, which haue crept into the Text of *S. Hierome*, either by ignorance, or stealth; which neither are in the *Hebrew*, *Chaldee*, nor (to speake of some of them) in the *Greek* of the *Septuagint*, or the *Latine* of *S. Hierome*, according as it

is set forth in the Kings Bibles, by *Arias Montanus*; a man, that for his sincere and vpright dealing about the Kings Bible, procured vnto him selfe much hatred and ill will. Insomuch, that hee was constrained to write an Apologie of set purpose, for to prooue his integritie (wherein is contained a full satisfaction to all his Aduersaries Obiections, and the whole historie of his troubles; the beginning, successe, & progresse of that costly work) written in the Spanish tongue, neuer yet printed. The Copie was found at the surprise of *Cales*: and by Gods providence lighting into the hands of a very bountifull and studious Doctor, as any wee haue of his meanes in the Vniuersitie (neither to flatter him, nor dispraise others) was by him laid vp in our rich Cabinet, amongst other Jewels of the like price.

Mr. Dr. Ryues,
the Warden of
New. Coll.

But not to hold the lesuit long in suspence, because I know hee will not belieue a Protestant (so distrustfull is he growen) with (much lesse without) sufficient profess; seeing (like a true Lawyer) with him, *idem est nolle, et non apparere*, he belieues no more then hee sees, committing still with his *Nisi videre*; I will rehearse the Sentences that are yet found vncorrected, or rather added heceterofore vnto the Vulgar Bible vvithout sufficient warrant, in order as they lie.

The 1. sentence. Prouerbs 4. 27.

Bow thou not to the right side, nor to the left side, turne away thy foote fro yuell: for the Lord knoweth the waies that ben at the right side, but the waies ben waiward, that ben at the left side. Forsooth, he shal make thy goings rightfull, and thy waies shal be brought

Vias enim quæ à dextris sunt, nouit Dominus: peruersæ vero sunt quæ à sinistris sunt. Ipse autem rectos faciet cursus tuos: itinera autem tua in pace perducet. — R. H. C. in *Mss. autem et G. leguntur, et quæ à B. exponuntur.*

F 2.

forth

forth in peace.

This sentence is not in the Hebrew, Chaldee, or the Latine Translation of S. Hierome: in the King of Spaines Bibles it is in the Greeke, and Manuscripts; and expounded by B. as the marginall note in the Louan Bibles doth declare.

The 2. sentence. Prou. 6. 11.

Siverò impiger
fueris, veniet ut
fons messis tua,
et egestas longe
fugiet à te — R.
H.C. G. verum
à Mss. B. et G.
q. non amittitur.

Forsooth, if thou art not slowe, thy ripe Come shall come as a vwell, and neediness shall flee far fro thee.

This is not in the Kings Bibles, nor in the Hebrew, Chaldee, or Greeke: yet in some Greeke copies, B. and the Manuscripts, it is read.

The 3. sentence. Prou. 10. 4.

Qui nititur
mendacijs, hic
pascit ventos:
idem autem ipse
sequitur aues
volantes. — 17.
Mss. H.C. G.
q. N.

Forsooth, hee that enforceth to get aught with leasings, feedeth windes: soothly the same man sueth birds flying.

This is not in 17. Manuscripts, the Hebrew, Chaldee, or Greeke; nor (which the Louans doe negligently sometimes, sometimes craftily omit) in the Kings Bibles: it is likewise omitted by diuerse ancient and approoned good Writers. See Lucas Brugensis learned Observations.*

* Annot. 176.

The 4. sentence. Prou. 12. 11.

Qui suavis est
in vini modera-
tionibus, in suis
munitionibus
relinquit con-
tumeliam. — 25
Mss. R. H.C.
q. N.

Hee that is soft or easie, liueth in temperances, and in his monestings he forsakerh despising.

Not to be found in 25. Manuscripts, the Kings Bibles, Hebrew, or Chaldee, but onely in the Greeke. See Lucas Brugensis: he obserues that the best Latine copies leaue it out, and the rest haue it, but verie corruptly, as it appeareth by the old English Translation.

The

The 5. sentence. Prou. 13. 13.

Deceitfull soules doe wandre vp and downe in their sinnes: but iust men are full of pittie and mercy.

This verse is not extant in 26. Manuscripts, the Kings Bibles, Hebrew, or Chaldee: same Latine, and a few Greeke copies haue them; but of the two old English Bibles Manuscripts, they are neither in the one nor in the other.

The 6. sentence. Prou. 14. 15.

In a deceitfull sonne there will be no goodnes: but a wise seruants deeds shal prosper, & his way shal be plaine.

Not to be found in 26. Manuscripts, the Kings Bibles, B. Hebrew, Chaldee, or Greeke: unlesse happely in some bookes it be in another place. Both the old English Translations want them.

sententiam istam legunt cum Graecis Latini quidam Codices proxime post 13. superioris capituli versum,

The 7. sentence. Prou. 14. 21.

He that beleueth in the Lord, loueth mercy.

Wanting in foure Manuscripts, the Kings Bibles, Hebrew, and Chaldee. Found in the Greeke, but otherwise then in the Latine.

The 8. sentence. Prou. 15. 5.

Most vertue shall be in plentious rightfulness: but the thoughts of wicked men shall be draw vp by the root.

Not extant in 12. Manuscripts, the Kings Bibles, the Hebrew, and the Chaldee: it is in the Greeke copies.

12. Mss. R. H. C. Additur autem libris G.

The 9. sentence. Prou. 15. 27.

Sinnes ben purged by mercy & feith: each man boweth away fro euill, by the drede of the Lord.

rem autem Domini declinat omnis à malo. — 16. Mss. R. H. C. versum istum à Graecis quidem non habet; loco legitur: à Latinis autem, Hebraei & Chaldaei, capite proximo sequenti.

F. 3.

The 10.

Animæ dolosæ errant in peccatis: iusti autem misericordes sunt & misericordes. 26. Mss. R. H. C. Versum istum Mss. quidam Latini, et Codices quidam graecib; Gr.

Filio doloso nihil erit boni: seruo autem sapienti prosperi erunt actus, et dirigetur via eius. 24. Mss. R. B. H. C. G. Sententiam istam legunt cum Graecis Latini quidam Codices proxime post 13. superioris capituli versum,

Qui credit in Domino misericordiam diliget. 4. Mss. R. H. C. In Codicibus autem Graecis subiungitur versui proximo haec verba, &c.

In abundantia infinita virtus maxima est: cogitationes autem impiorum eradicabuntur.

Per misericordiam et fidem purgantur peccata: per timorem Domini declinat omnis à malo.

These words do belong unto the 6. verse of the 16. chapter; they are not in this place found in 16. Manuscripts, the Kings Bibles, the Hebrew, nor Chaldee.

The 16. sentence. Prou. 16. 5.

The beginning of good way, is to doe rightfulnessse; forsooth it is more acceptable anentis God, then to offer sacrifices.

quam immolare hostias. 12. Ms. B. H. C. Legitur autem in Codicibus. G.

In 12. Manuscripts, the Kings Bibles, Hebrew and Chaldee, there are no such words, but onely in the Greeke.

Thus, I trust, the indifferent Reader, & Grefser himselfe, will now be perswaded, that there are ten Sentences rashly inserted into the Vulgar Bible; and thence to be remooued, if either we follow S. *Hierome*, the *Originals*, or *Manuscripts*, if he will tie himselfe to his owne rule. For, as he hath beene bold to blotte two sentences out of the booke of the *Proverbs*; the first, *Proverbs 7. 1.* because it was not in 14. *Manuscripts*, the *Hebrew*, and *Chaldee*, although it were in the *Greeke*: the second, *Proverbs 9. 18.* because it vvas neither found in any of the former bookes, nor in the *Greeke*: So, I should think, by the same reason, that as these ten sentences, haue vnuaduisedlie, and rashly crept in, with good aduise and deliberation, they are to be remoued out of the Text againe. Which when his Holinesse shall goe about to doe, as there is great likelihood, because the Ice is already broken by *Clement the 8.*; I shall desire him to remember eight other sentences, which I haue thought good franklie and freele to bestow vpon the *Iesuit*, because I would be belieued of him another time.

The

The first sentence, besides the former.

Prou. 17. 16. Hee that maketh his house high, seeketh falling; and hee that escheweth to learne, shall fall to euils.

See the reasons of this in *Lucas Brugenſis*: of this, and the rest in the Margent.

Qui altam facit domū suam, quærit ruinam: et qui euirat discere incidet in mala. 27. Mss. R. H. C. Q. N.

The 2. sentence. Prou. 18. 9.

Dread casteth downe a slowe man; forsooth the soules of men, turned into womens conditions, shall haue hunger.

Pigrum deicit timor: animæ autem effeminatorum esurient. 30. Mss.

R. H. C. In Codicibus G. versuſiſte hoc loco legitur: atque u qui præcedit omittitur.

This verse would be looked vnto: for it comes in violently, by way of intrusion, thrusting out the right Tenant, as it were, the Hebreu Text, as I haue noted in the Margent.

The 3. sentence. Prou. 18. 22.

He that putteth away a good woman, putteth away good; but hee that holdeth a vowtresse, is a foole and vnwise.

Qui expellit mulierem bonam, expellit bonum: qui autem tenet adulteram, stultus est et insipiens. 16. Mss. R. H. C.

The 4. sentence. Prou. 22. 9.

Hee that giueth gifts, shall get victorie and honour: forsooth he taketh away the soule of the takers.

Victoriam et honorē acquirit qui dat munera. G. In Codicibus.

The 5. sentence. Prou. 25. 10.

Grace and friendship deliueren: the which keep thou to thee, that thou be not made reprobable.

Gratia et amicitia liberant, quas tibi seruane exprobrabit. Versiculus iste.

In fine. 16. Mss. R. H. C. desumptus est à G.

The.

Sicut tinea vestimen-
to, et ver-
mis ligno: ita
tristitia viri no-
cet cordi — 10.
Mss. R. H. q. N.

The 6. sentence. Prou. 25. 20.
As a moath noieth a cloth, and a worme a tree; so the
sorrow of a man noieth the hart.

Cor iniqui in-
quirit mala: cor
autem rectum
inquit sciens. —

The 7. sentence. Prou. 27. 21.
The hart of a wicked man outseeketh euills: but a
rightfull hart seeketh out kunning.

Verbum custo-
dians filius, ex-
tra perditionem
erit. 14. *Mss. R. H. C. G. legitur autem in G. q.*

The 8. and last sentence. Prou. 29. 27.
A sonne keeping vword, shall be out of perdition.

Mentitur tertio; deest. millia
verborum in vtroque Testa-
mento à Græcis et Hebraicis
fontibus, et à Chaldaico Pa-
raphrasæ dissidētia, et à Cle-
mente retentā; adhuc corri-
genda et emaculanda super-
esse. *Grosf. 26. pag. 1060.*

The 3. Obiection.
*Thirdlie, hee lies, to say that there are tenne
thousand words in the Bible of Clement, which
differ from the Originall Hebrew, and Greeke,
and the Chaldee Paraphrase, which ought to
be corrected and amended.*

Answer.

I cannot say precisely, that there are iust tenne thou-
sand words dissenting from the Originalls, obserued by
the *Lonans* in their marginall Annotarions: but this I
can say, that if there be not iust so many, there want very
few, or rather none at all; which, but that they vwould
make the booke to swell, and be too tedious, I vwould
particularlie set downe. And if Pope *Clement*s fancy had
not ouerruled his affection, doubtlesse hee would haue
corrected these errors, as well as the former; some of
them beeing no lesse palpable, & more dangerous.

The

The 4. Obiection.

He lyes, if he say that these tenne thousand differences, were noted heeretofore by the Louanists, in their marginal Annotations.

Answer.

I would *Gretser* would dare to ioyne issue with mee vpon that point. Although the number be too great, by many thousands, to be found in any Bible; much lesse in that, which is done by supream Authoritie of the highest Iudge: yet I will not bate him an ace; it is a matter of fact, easily prooued, or disproued, by Collation of the bookes: which if I had not done alreadie, by comparing the Bible of *Clement* with the *Louan* Annotations, no lesse carefullie, then I did the former of *Sixtus* with *Clements*, I would not presume so farre vpon the *Iesuit*. But a man may see his great skill and knowledge in the *Louan Bibles*: he demaunds of me, in what place I doe find, that the ^a *Diuines of Louan* do pro-

fessedly note, that all those diuerse readings by them obserued in the margine, doe consent with, as those in the Text doe dissent fro, the Originalls. I say, I find it in the *Præface* or Aduertisement to the Reader, concerning their Bibles; ^b *Quid in hac Bibliorum editione sit obseruandum*: where you may learne, that *H.* in the margent, shewes a kind of conformi-

tie and necrenels with the Hebrew language; *G.* with the Greek; *C.* with the Chaldee Paraphrase. But, in all those places which I speake of, (for I name not all in generall) you shall find these letters; vvhich I perceiue

G.

the

Mentitur quarto, hæc verborum dena millia à Louanienſibus in notis marginalibus iam pridè fuiſſe annotata. *Gretſ. lb. pag. 1060.*

^a Vbi profeſſi ſunt Theologi Louanienſes, omnes illas varias lectiones, quas ad oram attexuerant, eſſe Græcis et Hebraicis fontibus conſentaneas; illas verò voces quæ in Textu erant, ab Hebraicis et Græcis fontibus diſſentire? *Gretſ. Append. 2. ad l. 2. Card. Bellar. pag. 1060.*

^b In the *Præface* to the *Louan Bibles*.

the Iesuit doth not very wel vnderstand: for, else the question were easilie answered by himselfe. Again, is it not a

^a Deinde num Clemens, nallam penitus lectionem à Louanienſibus in margine ſignatam, in cõtextum recepit? quæſo, luſtra diligentius Biblia Clementis, et Louanienſium: et vide an ex fictitijs illis tuis decem vocabulorum chiliadibus, non inuentus ſis plurimas diſtiones Textu à Pontifice donatas. lb.

^c Bellum Papale—vbi mirifica induſtria Clemētis et Cardinalium ſuper caſtigatiõnem Bibliarum deputatorum notas duntaxat marginales Louanienſium in Textum aſſumendo clare demonſtratur. Auctore Tho. Iamſ.

very proper question that he askes, ^b whether *Clement the eight*, tooke none of those marginall Annotations into the Text, changing the worke for the better; when the Title, argument, and subiect of my booke, is to prooue that his Holineſſe, with his deere brethren the Cardinalls, appointed for ouerſeers of the Bibles, ^c did nothing else in the world, but take the marginall notes into the Text where they pleased, and not otherwise; chusing one, and omitting fīue: A worke which needed not so many yeeres, and so many Popes; for it might verie well haue been done within the space of 24. houres, by two or three men. And therefore, where hee bids mee take my eyes in my

hands, and view the places a little better, and tell him, whether *Clement* hath not plaid the part of an honest man, in freeing so many Chiliads of words, as had for a long time wrongfullie beene banished from the Text; I shall intreat him heereafter, to forbear such foolish questions. There is neuer a line in all my booke, which doth not direſtly ſatiſfie his demaund: there is neither Preface, nor Epilogue, wherein, if I haue not direſtly ſaid, yet I haue ſecretly intimated as much, to the great commendations of *Clement the eight*, if he had as thoroughlie ended, as hee had happilie begunne, so commendable a worke; little regarding what *Bellarmino*, or *Stapleton*, or *Sixtus*, or any of them had ſaid, or any custome or tenet of theirs to the contrarie.

His last conclusion, which hee brings for my certaine confusion,

confusion, is grounded on this of mine; ⁴ that because *Hierome*, was (by confession of all men) most skilfull in the *Hebrew* tongue, therefore it is probable, that this Translation, so farre differing from the Originall, cannot be *S. Hieroms*. He turnes the edge of the argument vpon me thus: *If Hierome were so skilfull in the languages, then you should content your selfe with his Translation, as much as is knowne, and confessed to be his; as the Psalmes of Dauid: but you content not your selfe vvith this Translation, but frame as many men, so many Bibles. Therefore, it seemes, that you doe not hold Hierome for so great a linguist, or so exact a Translatour. And thence it is, that Iunius and Tremelius Bibles are read; and that which is without all doubt or peraduentures cleerlie to bee prooued his by way of demonstration, is neglected, and laid aside.*

Surelie, the *Iesuits* demonstrations, or remonstrations, be very weake and bad, as you may perceiue: hee may be a good Rhetorician (for it is his trade to make small things great); but for a good Logician no man would take him, that should heare him argue thus. Hee saith, it is out of controuersie, that the translation of the Psalmes, among *Hieroms* workes, in the later end of the seauenth Tome, was *Hieroms*; done by him, out of Hebrew into Latine. I am not ignorant, that *S. Augustine*, in his 140. *Epistle ad Audacem*, seemes to allude thereunto: and *S. Hierome* likewise, in his *Epistle to Sophronius*, doth directly affirme as much. But what then? Haue not many workes beene counterfeited in the Fathers names? & especiallie, in *S. Hieroms*, by the testimonie of him that should best knowe it; because hee tooke most paines in reading, perusing and examining them?

⁴ Si iudicio Nonatorū D. Hieronymus linguę Hebraicę fuit peritissimus; et exactissimę Hebraico fonti versionem congruentē dedit; cur non sunt contenti translatione illa Psalmeterij, quę inter opera D. Hier. exstat. &c. Ib. pag. 1061.

Hoc illud esse
creditur — et ita
pro eo, à cun-
ctis Hebraicæ
linguæ erudi-
tis, &c. Mar. Vi-
ctor.)

I meane, *Marianus Victor*: his Commentarie vpon the Psalmes is called into question. And vwhy may not this bee questioned? seeing (for ought that I can perceiue) there be not many written copies to be found, & it is onelie thought to be his, & cited as his, by all that are skilled in the holy Tongue. But to grant it to be his, (because I would be loath to denie that, vvhich the learned of all hands doe affirme) may it not be verie much corrupted since the time that *Hierome* wrote it? Doe wee vwant proofes of this? or rather, doe wee not abound in examples? Take one for all: the *Vulgar Translation*, which is thought to be S. *Hieroms*, in the iudgement of any vulgar Papist, hath it not been verie much depraued? inso- much, that there vvas need of a Councell to purge it: & so, may not this in like sort be corrupted? What warrant or assurance can *Gretser* giue to the contrary?

But, admit it be S. *Hieroms*, well by him translated, the Translation well & carefully preserved: yet what of all this? Must I rest my faith onely vpon his credit, and tie my selfe close to his Edition? What reason hath the *Jesuit* to binde vs Protestants, when the Papists are at libertie? or rather indeed, bound to follow another Translation of *Hieroms*: which is printed vwith their Bibles; cited in Controversies; sung in their Churches; sanctified in their *Missalls*, *Portesses*, and *Breniaries*; and approved of, both by Popes and Councils.

Doe they follow the best, trow yee, or no? or rather, doe they not in this as in the rest, *glanæ vesci, frugibus relictis? eate Acornes in stead of Corne?* * drinke puddle for sweet water, that doth come from the cleereft fountaine? Our resolution and iudgement is, *Detur pulchriori*; euer to follow the best Translation, if there be any better.

* Aqua palustri,
hoc est doctri-
na turbida, ma-
gis quam lim-
pida gaudentes.
Leon. Coq. Ex-
amp. pag. 419.

better then other.

Wee acknowledge *Hieroms* learning in the tongues, & knowledge in all good letters: but, that his one Translation, should bee the onelie rule of our faith, and ouer-rule all other Translations, that were before or since, is neither granted by vs now, nor Saint *Augustine* in his time, nor allowed of by *S. Hierome* himselfe.

The last answer of *Gretser*, which either is, or should be the best, falls out to be the worst of all; beeing neither sufficiens in it selfe, nor satisfying to others. For, his maine conclusion, is this; *that the Vulgar^a Latine Bible, doth not so far dissent from the Hebrew fauntaine, as is imagined by vs, that are carried away with passion, hatred, or malice against it, or led by fancie: but if happely it doe differ and dissent from it, hee will not sticke to say, that the^b Hebrew Text is rather corrupted, then the Translation any way faultie. And the ground of this his assertion, is the authoritie of the Church; which is the ground and pillar of truth: which hath commaunded this Translation to be followed, as Authentickall; and in no wise, vpon any colour or pretence to be refused.*

If a man should aske him, which Translation it is, that the Councell of Trent hath declared to be Authentickall, (because hee saith, *THIS Translation, Hanc versionem*) it would trouble him sore to find it out; beeing as hard to be found, as *Plato's Common-wealth*, or *Cicero's Orator*.

^a Vt ad Caluiniſtz delinſit directe respondeat; - non - tam diſſentit ab Hebræis Pontibus; quam iſtorum fantaziæ, odio et amore excæcatur, diſſentire apparet: et ſicubi ſit diſſenſus; dicam potius corruptum Textum Hebræum, quam Verſioni ineſſe vitium: et hoc dicam innixus Eccleſiæ; columnæ et firmamento veritatis, quæ hanc verſionem vt autheticam, nullo prætextu repudiari ſinit. *Greif. p. 106 t.*

^b Dicimus Vulgaræ Editionem, tantæ eſſe auctoritatis, vt non ſit recurrendum ad fontes Hebræos et Græcos, et fortalle irrepſiſſe errores quosdam in origine, vt emendari potius debeant per Vulgaræ Editionem Eccleſiæ probatam, quam vulgata editio emendari per eodem. *Leon. Coq. Præf. mon. Iac. R. pag. 379.* Iure præferuntur antiqua Editio Hebræis, et Græcis Exemplaribus; quia fidelius, et diligentius à mendis præſeruat. *Leon. Leſ. de An-*

² *Hæc integre
probata per Sy-
nodū Tridenti-
nam (Hoc est
quod dixi mō-
strum) approba-
ta et authentica
pronunciata est.
Cum tamen le-
gibus vestris
cautum est, ne
quis infantiē in
matris utero
baptizare pre-
sumat. Apol.
Cath. par. 2 lib.
1. ca. 9. p. 32.
Auctore Tho.
Mortono.*

See before,
pag. 17.

*De certa nostra sciētia, et apo-
stolice potestatis plenitudine
statuimus, ac declaramus, e-
am vulgatam sacræ tam vete-*

For, the *Fathers of Trent*, the true God-fathers at the Christening of the *Vulgar Bible*, were a little too forward in this point: for, against their owne rules, (as the learned *Deane obserues) *they did baptize the child, in matris utero*, in the wombe of their mother the Church; for then it was not *in rerum natura*, not extant. There were indeed many Copies of the *Vulgar Translation*, verie different one from the other, before, & at the time of that Assemblie: which, to take, and to say (as *Gressey* doth) *this Translation* is that which wee will stand to, amongst so manie, they durst nor. They tooke an order that it should be reformed, and before hand (very wisely wee must imagine) gaue its authoritie, taking the cleane contrary course: for, they should first haue reformed the Bibles, and then informed themselves & others about the authoritie and precedence thereof. But since the time of that Councell, is the Bible reformed or not? Haue they found out *this Translation*? can they direct vs vnto it, and say, heere it is? They can not. If any Edition of the *Vulgar Bibles*, amongst fiftie or threescore seuerall Impressions, set forth by diuerse men, might challenge this benefit, I should thinke *Sixtus Bibles* should haue it *de iure*; for he tooke great paines in reforming it himselfe, authorized by the Councell; assisted by his Cardinals; had all the helps that might be needful; Antiquitie of *Manuscripts*; reading of *Fathers*; infallibility of iudgement; impossibilitie of errour; and lastly, a declaration of his iudgement, in these plaine and perspicuous words:

*Of our certaine knowledge, and fulnesse of
Apostolicall power, wee doe ordaine & declare,
that the Edition of the Vulgar Bible, of both
old*

Old and New Testament, which was received by the Councell of Trent for Authentick; without any doubt, or controuersie, is to be reputed and taken to be This onelie Edition: which, being as well as was possible reformed, & printed in our Vatican, our vwill and pleasure is, & we doe so decree it, to bee read thorough-out the whole Christian world, in all Churches; With this our determination [and satisfaction of all men] that first, it was allowed by a Generall and ioyn't cōsent of the whole Catholick Church, and holy Fathers; secondlie, by a Decree made in the late Generall Councell, holden at Trent; and now lastly, by that Apostolicall authoritie and power, which God hath giuen vs; and therefore is to be receiued and accounted, for a true, lawfull, authentick, and vndoubted Copie, to be cited, and no other, in all publique and private Disputations, Lectures, Sermons, or Expositions.

But, alas, this Bible is crossed, and casheerd by *Clement*: and (in a matter so mainly cōcerning faith, as amongst them an ancient translation of the Bible is) betweene the Edition of *Sixtus the fift*, and the Edition of *Clement the eight*, there is so much difference, euen in absolute and direct contradictions; as hee which reades the seuerall Breeces, by which these two Editions are authoris'd, both hauing equall iustifications of the present Editions, equall absolūtions from oathes for admitting of any other, equall imprecations, and curses for omitting these, may well thinke, that this is a weak and vnstable Religion, which is groued vpon the Popes definiue:

ris, quam Noui Testamenti paginæ, Latinam Editionem, quæ pro Authentica à Concilio Tridentino recepta est, sine ulla dubitatione, aut cōtrouersia censendam esse hanc ipsam, quam nunc prout optimè fieri potuit, emendatam, et in Vaticana Typographia impressam, in vniuersa Christiana Rep. Atque in omnibus Christiani orbis Ecclesiis legendam euulgamus, decernentes eam prius quidem vniuersali sanctæ Ecclesiæ, ac Sanctorum Patrum consensione, deinde verò Generalis Concilij Tridentini decreto, nunc etiam Apostolica nobis à Domino tradita auctoritate comprobata, pro vera, legitima, authentica, et indubitata, in omnibus publicis, priuatisque disputationibus; lectionibus, prædicationibus, et explanationibus recipiendam et tenendam esse. Sixtus Quintus, in Bulla præfixa Bibliis suis.

Donne Pseudo
— mart. p. 330.

definitive, which may be thus ratified by one Pope, and utterly disannulled by another, within lesse then two yeeres.

See the beginning of this 3.
Part.

But I haue else-where treated of this point more largely; and therefore, I will in a word or two, note the absurditie of *Gretser*, who rather then his *Vulgar Latine* should be disgraced, or debased, will haue the Holy originall *Hebrew tongue* (wherin it was first written, by the power of the Holie Ghost, and pen of *Moses*, and other holic men, which writ as they were inspired frō aboue) called in question, or suspicion (at the least) of corruption: a lewd opinion, as any is maintained at this day by the Iesuits; and yet all Iesuits are not agreed vpon this point. For, Cardinall *Bellarmino*, the flower of the Iesuits, and honor of that Profession, *Gretser's* good Lord

* Resist tertia sententia, quam ego venissimam puto, quæ est Driedonis — Scripturas Hebraicas, non esse omnino integras et puras, sed habere suos quosdam errores — Ceterum non tanti momenti sunt eiusmodi errores, vt in ijs quæ ad fidē, & bonos mores pertinent, Scripturæ Sacre integritas desideretur. *Bellar. de verbo Dei. li. 2. cap. 2. p. 92.*
 b Primo, quando in nostris Codicibus videtur esse error librariorū. — Secundo, quando Latini Codices variant, vt non possit certò statui, quæ sit vera vulgata lectio. Tertiò, quando verba aut sententia in latino est anceps. Quarto et vltimo, si et recurrere ad fontes, ad energiam, et proprietatem vocabulorum intelligendam. *Bellar. de verbo Dei. lib. 2. cap. 11. p. 120.*

& Maister, dares not charge the originall *Hebrew* with many errors; and those which are crept into the Bibles, hee doth gentlie excuse, and say, *that they doe neither belong vnto faith nor manners*: and furthermore, directlie against the Iesuit, agreeable to the holy Fathers of the Church, hee doth allow vs this libertie, to haue recourse vnto the Originalls; *First, if through error of the Scribe, there be any place falsely vwritten. Secondly, if the Latine Copies doe so farre differ, the one frō the other, that it is not known which sorts better with the Vulgar Bible. Thirdly, when either single words, or whole sentences, be doubtful & ambiguous, containing more significations then one, and in the Hebrew it is not so. Fourthlie and lastly, for the finding out of the true and linely signifi-*

signification and proprietic, of either words or phrases in the Hebrew tongue; which are not so well rendred in the Vulgar. And now tell me, I pray you, could any Protestant haue desired a larger scope, or greater libertie? For, not to stand vpon *ifs* and *Ands*, Mariana the Iesuit, will assure vs, that there^a are many faults that are crept into the Vulgar, by the negligence of the Scriveners; and that the^b Councell of Trent had no such meaning, as to exclude the Originalls, in authorizing the Vulgar: for, verie manie things may be better translated out of them. ^c And this hee learned of James Laymes, the Generall of the Iesuits, which was a great man at the Councell of Trent, and well knew what their meaning was, beeing put in trust about this business, and the like affaires of this nature.

And to reason the case^d as Mariana doth, Had the Councell of Trent had any such purpose, as to approoue our Vulgar Edition in euerie respect, and make it equall in authority and credit, with the Fountaines and [Originalls], surely, then they should haue spent longer time in enlarging their Decree; and before hand haue taken paines; to haue noted the errors of the Vulgar Interpreter: which they doe not.

Thus saith Mariana: who if hee had kept himselfe still within his compasse, neither had his bookes beene condemned by the Iesuits, nor burned by Papists. But, *Ne sutor ultra crepidam*; let the Iesuits take heede heereafter by his fall, that they be not caried *scarus*-like,

H.

be-

^a Tridentini Decreti verba in vulgata Editionis vitia non probantur, quæ multa inesse ex Codicū varietate colligebantur, librorum certe incuria. Io. Mariana, pro Edit. Vulg. ca. 21. pag. 99.

^b Cōtendimus Hebræica græcæque haud quaquam à Tridentinis Patribus reiecta esse, Latina quidem probari, neque ita tamen, ut loca quædam aperte, aut etiam magis propriè verbi possent. Huius rei innumera exempla liceret proferte. lib.

^c Nobis idem sciscitantibus Romæ, cum ibi Theologicas scholas explicaremus, nõ aliud responsum dedit Iacobus Laines, nostrum ordinis Præpositus Generalis, quem honoris causa nominare volui, et responsum Concilij Tridentini magna pars fuit, quippe cui plurimum à cæteris patribus deferbatur et omnibus actionibus interfusum. lib. pag. 101.

^d Quod si Concilij Tridentini Patres nostram Editionem omni ex parte probare volebant, paremque cum fontibus auctoritate et fide facere longa commentatione debebant singula interpretis errata castigare: quod factū centè non fuit. Mar. cap. 21. pag. 107.

beyond their Spheres, or mount about their compasse, for feare of falling.

But to make some further vse of *Bellarmines* grant; do not the Bibles varie a great deale more since, then before the Councell? are there not many words verie ambiguous, and not so plainly interpreted in the Latine? Both *Bellarmino* himselfe, and *Mariana*, doe cleerly proue the two last points: and, I hope, the first is so euidently proued, in the iudgement of any vnderstanding Papist, by the setting forth of my *Bellum Papale*, that finally, to conclude with *Gretser*, I may say of him and his bookes, as one said of the Nightingale, *vocem habet, et præterea nihil*; hee is a verball scholler, and can raile well, but a bodie of true learning he neuer had: he vnderstands not what he writes; mistakes the matter in question; chargeth *Sixtus* Bibles directly with errors of the print; *Bellarmino* and *Mariana* with errors in doctrine, secretlie implied; neither doth hee respect his holie Father the Pope, nor *Bellarmino* the Cardinall, his Master, nor *Mariana*, his brother & fellow Iesuit, nor any other of that Order: so he may haue free libertie to raile, and abuse the best learned Protestants, Calvinists, or Lutherans, by iesting at their names, or gybing at their bookes, hee cares for no more. *Fecitne viriliter*? hath he not plaid the tall man, and done very wiselie? though many times, thorough their sides whom hee doth hate (*cane peius et angue, worse then a dogge or a snake*) hee doth wound those, whom in reason hee should hold more deere vnto him then his eyes, or any thing else that hee hath.

But, I doubt not, that if of himselfe he doth not see his follie, or furie rather, *Aquavina* their *Generall*, will send him a little vwater, to coole the heat of his tongue:--

to whose mercie I leaue him for this present, beeing as
charitable minded toward him, as *Possesine* another
Iesuire hath beene to mee; praying God to open his
eyes, that he may see, & in the end be of the true Church,
(which he blasphemously calleth the false) and re-
turne, repent, and in the end be saved.

And thus I conclude this
third Part.



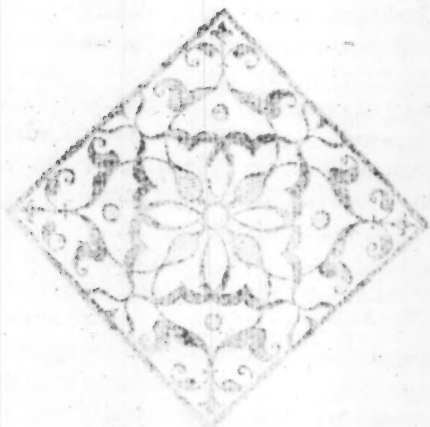
H 2c.

now he is not lying for this people; being as
 straight as a line, as a straight line
 is not bent to one; paying too to open his
 eyes, that he may see, in the end of the Church;
 (which the prophet Isaiah calls the light) and re-

turne again, and in the old Church.

And thus I conclude.

Third Part.





THE IIII. PART.

Contemning and condemning of FATHERS.



Although the *Papists* doe boast very much of the *Fathers*, and doe seeme vnto the vulgar sort to value their writings at a high rate: yet by experience we shall find, that there are none (of such as seeme to allow them) more iniurious vnto their workes, or worths. For they value them according to their pleasures: when it is for their benefite, highly: when otherwise, they esteeme of them thereafter; either meanly and basely, or not at all: vsing them indeede, as ^a Merchants doe their casting counters, sometimes they stand for pounds, sometimes for shillings, sometimes for pence, sometimes for nothing; according as they be next and readiest at hand to make vp their accompts. And that we may not seeme to charge them falsely with so fowle a crime (the aspersion whereof is commonly ^b layd vpon the *Protestants*) let vs consider the *Fathers* either single by themselves, or ioined with others, or consenting and agreeing all together: and vvee shall finde that to bee true vvhich is spoken, in the iudgement euen of the *Papists* themselves; *Et inimici nostri erunt Iudices*, their owne writings shall testifie against them. For, let the *Protestant* vrge them vwith the testimonie of *Fathers* severally taken (as, of *Iustine Martyr*, *Irenaeus*,

^a Io. Rain. in Coll. pag. 40
^b How vsall is it with Luther and Protestants to boast of their speciall knowledge & newe light, and to impute blindness, ignorance, and error: to the former ages and ancient Fathers, no man that either conuerseth with them, or readeth their booke can bee ignorant.
The Author of the Prudentiall Ballance, pag. 569. Leon. Canuani, Exam. Praef. Monit. Tac. Reg. p. 191. Hæretici duo fere in omnibus controuersis quæstionibus à Catholicis postulanti: primo vt omnes sepellant Patres, & omnem veterum authoritatem, vt qui tanquam homines errauerunt. Les. Lys. sin de Antich. pag. 153. Rob. Swiccius dissent. de fide hæreticis seruanda. lib. 3. p. 8.

A

Ter-

*Contemptores patrū
hæretici sunt. Rob.
Sweet. dissent. de fidei
hæret. seruanda lect.

3. pag. 8.

*Iustinus, Irenæus, Epi-
phanus &c. — eorum
sententiam non video
quod pacto ab errore
possimus defendere.

Bell. l. 1. de Beat. SS.
cap. 6. p. 867. Nulla
Tertulliano fides ha-
benda Bell. 4. de Rom.

Pont. cap. 8. pag. 982.
Hæresiarcha fuit. Id.
de SS. Beatis line l. 1.
cap. 5. pag. 863.

* Martyr quidem fuit
— sed ei iudicio ei defu-
it. lb.

† Videtur mortaliter
pecc. sic. Bell. lib. 4. de
Rom. Pont. c. 7. p. 977.

‡ Hæreticus adductus
erat Bell.

§ Vna hirs. lo. non ta-
cit ver. Sen. lib. 5. An-
not. 247. sunt autem
verba lo. Damaseni
lb. pag. 414.

¶ Sic c. c. in hymnis
Prudentius, dico libell
aliquid nisi amore poeti-
co iussisse. Bell. de Pœt.
lib. 2. cap. 18. pag. 816.

‡ Hieronymus virginibus oppugnatōres infectans videtur aliquando matrimonio iniquior. Ios.
Agost. de Christo exortato. lib. 2. cap. 20. pag. 80. Videtur Hier. in ea sententia fuisse — quæ
falsa est. & suo loco reflectenda. Bell. lib. 21. de Pœt. Rom. c. 8. p. 625. Deceptus fuit, quia loq.
bonus dormitat Homerus: Alph. de Casto lib. aduers. Mart. c. 6. pag. 276 Hieronymi senten-
tia non est regula fidei Ecclesiæ: Canus. 1. Ad. o. Augustinum ex sola ignorantia linguæ Hebræe
esse deceptum. Bell. de Pont. lib. 1. c. 10. p. 647. Minus interdum tribuit quàm par sit liberæ
hominis voluntati. Sixt. Sen. lib. 5. in Praef. pag. 25. Non multum me mouet Pontifica-
lis Damas. Bell. de Rom. Pont. lib. 2. cap. 5. p. 6:5. * Procopius erat melior Rhetor, quàm
Theologus. Id. alibi. * Verius alij. Bell. l. 2. de Imag. cap. 5. p. 245. In multo alios errores
lapius est. Mort. Apol. lib. 2. c. 7. part 2. pag. 205. ‡ Gelasius tanquàm Doctor aliquis, nihil

Arias.

Arius and Nestorius. *Theodoret* was noted of error publicly in a Councell. That *Isidor*, which wrot the Etymologicks, was an obscure Author, *Euthymius*, alas, hee liued but the other day: he is but a late writer. *Sozomen*, we know, would not sticke now and then to make a lie, if neede were. There is no defending of *Occumenius* opinion. All the deuotion concerning the *Virgin Mary* doeth not consist in *Saint Bernard*, or *Bonaventure*, or any others of the Fathers. Thus wee see the *Fathers* single authorities answered by them, with so many crimes (and those not of the meaner sort; of heresie, error, ignorance, lying, &c.) their persons contemned by popish writers, and their writings (as they say) condemned in councils: Let vs now stay a while, and see what credite their testimonies will find, being ioined many of them together; *Et si non praeferunt singula, iuncta iuuent.* What is their rule, when many authorities are objected vnto them? Do they not resell the lesser number with the greater? the worse with the better? No verily: for, sometimes you shall haue three preferred before seauen; two before eight; one aboue foue; three authors vicerly reiected, and no authoritie alledged to the contrarie. For examples sake: when the young man answered our Saviour, *Matth. 19. 20.* *All these things haue I kept from my youth vp; Hilarie, Hierome, Ambrose, Aug. Theophylact, Bede* (herin agreeing with the Protestants) doe thinke that he spake vtruely.

A 2

but

ut potius determinant. Greg. de Pal. lib. 2. Apol. de Idol. cap. 1. pag. 781.

2 Hier. — dicit hunc locum esse vnum ex fontibus vnde errorem suum hausit. R. Jagi. an. Sept. Send. 5. Annot. 159. pag. 381. Fuit olim in veteribus Synodis damnatus. R. bera Ies. in Proam. in Pro-

phetam Malach. pag. 771. Pontificiorum quida ex quadam reuelatione putant verum esse Orig. nem in Gehennae igne cum Ario & Nestorio. Bell. lib. 2. de Purg. cap. 8. pag. 797.

De alijs quibusdam erroribus in concilio Ephesino notatis perat. Greg. Pal. lib. de Transub. cap. 8. pag. 390.

1 Præcopius, — Ihsidorus Etymol. — Authores sunt incerti aut obsecuti. Bell. lib. 2. de Purg. cap. 6. pag. 791.

Euthymius non est hac in re vique adeo magnificandus, nam est omnino recentissimus. Bell. de SS. Beat. I. 1. c. 4. pag. 355.

Non ignoramus Sozomenum multum mentium suum. de. Bell. lib. 3. de Trinitate. cap. 16.

Non video quomodo a errore possim defendere. Bell. lib. 1. de Beat. Sanctorum. cap. 6. pag. 867.

Respondemus totam deuotionem erga Dei Genitricem non consistere in Bernardo, Bonaventura, & alijs Patribus. Salmeron Ies. Com. in Rom. 3. disp. 51. pag. 468.

2 Hilarium — Ambrosius — Aug. — Hieron. Bede — Theophylact —

epi-

apylactis exi-
marit hunc ado-
lescentē — fuisse
mcoitū — multo
magis D. Basil. &
Chrysostomus; Euthy-
mii probō senten-
tiam. Maldonatus.
Ies. com. in Mat.
c. 19. v. 30. p. 417
Bell. l. 1. a. § por-
tū illud. Sixt. SE.
lib. 1. p. 19. v. 459.
Ies. 1. 1. de adora-
tione. 4. cap. 7.

^b Hec est corruptio
in Latine by the
Translator, or
Printer, by put-
ting doctina, for
decima, in the
chief place that
maketh for vs a-
gainst them. See
D. Rahn. in Col.
p. 41.

^c Ribera Ies. cō.
in Apoc. 1.

^d Multi autores
existimant — te-
mere ambiciose
quererēdū esse,
se posse Calicem
bibere — male
ego credere, nec
temere, nec in-
sciēter, sed am-
anter & verē respo-
dēdū paratū
esse &c. Mald.
Ies. in Math. c.
30. pag. 443.

^e A temeritate exulari non potest, qui contra torrentem doctorum ut dici solet
nititur. Bell. aduers. Barcl. pag. 36. Patres societatis Iesu, — ex unanimi Patrum consensu cir-
ca aliquod dogma fidei volunt sumi argumentum infallibilis veritatis. Leon. Cog. Exam. p. 193.
Quicunque Patres vnamini consensu absolute affirmant, ea pro indubitatis habenda. Leon. Les-
sius in Praef. de Amichrisp.

but, because this opinion is not so plausible vnto the *Papists*; *Maldonatus* the Iesuite had rather follow the contra-
rie opinion of *Basil*, *Euthymius*, and *Chrysostome*. A-
gain; ^a the *Papists* diuide the last commandement into
two: following herein two of the *Fathers*, *S. Aug.* and
Clemens Alexandrinus; although indeed ^b the later of these
was neuer of this opinion: And yet *Origen*, *Philostorgius*,
Procopius, *Hieronymus*, *Ambrose*, *Athanasius*, *Hesychius*,
and *Rupertus* do dispute the contrary. ^c By the 7. spirits,
Apoc. 1. 4. are meant (say the *Protestants*) the manifold
gifts of the holy Ghost; for proof hereof they produce 5.
witnesses, *Primasius*, *Ambrose*, *Rupertus*, *Haymo* & *An-
selme*. What will the Iesuite reply hereunto? It is no mat-
ter: I had rather beleue *Aretas* alone, then all them.
^d Lastly, wheras the *Protestants* out of *Chrysostom*, *The-
ophylact*, and *Euthymius* do note *Zebedees* two sonnes, of
rashnesse & ambition, in replying vnto *Christ*, when hee
asked them whether they could drink of the cup that he
dranke of, and be baptised with the baptesme that he was
baptized with, *Math.* 20. 22. We can: *Maldonatus* the Iesui-
te thinks, that they did answer very louingly and truly;
but, allegeth no author for maintenance of his opinion.
Thus we see, that the *Papists* will not tie themselves
vnto any rules, or restrain themselves vnto the words of
men, though neuer so many, though neuer so learned; vn-
lesse it be either for their pleasure, or for their advantage:
but yet, it may be, they will be much moued ^e with the
testimonie of all, or as good as all, of the *Fathers*. For,
this is an infallible rule of iudging; an argument for the

truth,

truth, that cannot be avoided, either in disputation or interpretation of *Scripture*. It is so, I grant: and yet the *Papists* make but a path at it; and account it but a weak argument if it make not for them. Out of the 5 of the *Romans*, vpon these words, *forasmuch as all men haue sinned*; all the Saints and holy men with one voice affirm; that the Virgine *Mary* was conceived in Originall sin; *Chrysostom*, *Eusebius*, *Remigius*, *Ambrose*, *Augustin*, *Bernard*, *Bede*, *Anselme*, *Erard the Martyr*, *Saint Antony*, *Saint Bonauenture*, *Aquinas*, *Vincentius*, *Damascent*, *Hugo de S. Victore*. (This obseruation is by *Canus*): some others bring 200. some 300. *Fathers* to confirme this opinion. Now, what saith *Canus* to this great armie of *Fathers*, & cloud of witnesses? Marry this: *But as there were neuer an Author on the contrary side, this argument is very weak, from the consent of all Fathers; and the contrary opinion is both probably & rightly defended*. How now? what meaneth this? Is this that *Canus*, who else where tells vs, that *vntles we maintaine the full consent of ancient Fathers, we can be no good Catholics*? if I chance to heare so many (though it be but 11.) *Fathers* alleaged, (saith he elsewhere) *that speak one & the self-same thing, me thinks I do not so much heare the words of so many learned men, & yet me, as the voice of the catholick church is self, whose chief pillars they were*. Thus you see, what a strong curb-poperie is in the mouthes of our learnedest *Papists*, that they hold the conclusion absurd, though the premisses be drawn from the *Fathers*; yea, they dare not yeeld assent, to the generall consent of *Fathers*. For, if the *Fathers* speak

colūz p̄cipuz. Canus. Loc. Theol. l. 7. c. 3. p. 440. *Ecclesiz Pater ille dicitur, qui Ecclesiam salutari doctrina alit & pascit -- si pro salutari doctrinā pūbulo -- offerat lolium & zizania & peruersorum dogmatum lappas & tribulos, catenis non Pater est, sed vitricus: non Doctor, sed seductor: & quod hinc sequitur, quando prohibetur, nullus Pater prohibetur. *Greif. de Iure Emars prohib. libros malos cap. 10. p. 328.* Hic in Ecclesia Catholica est mos vt omnes Scriptores*

Sancti omnes qui in eius rememtionem incidere, vno ore assueuerunt; B. Virginem in peccato originall conceptam -- & cum nullis sanctorum contravererit, infirmum tamen ex omniū autoritate argumentum ducitur: quin potius contraria sententia, & probabiliter & pie in Ecclesia defenditur. Canus Lib. 7. c. 1. de Loc. Theol. pag. 422. 423. Defendamus concordē Patrum antiquorum consensum si volumus esse Catholici. -- Certe cū audio (viz. 11. Patres) vnum & idem professores, non existimo eorūdem hominum quidem et sanctissimorum, aramen hominum, me audire sententiam: sed catholicā Ecclesiaz, cuius illi fuere

Catholici pro animi sui
modestia & submissione,
ac in Ecclesiam summi-
que Pontificem reueren-
tia, scripta sua omnia
subijciunt Ecclesie vel
summo Pontifici, vel ex-
pressè vel tacitè; ita ut ve-
lint, si à recto veroque vi-
pam deflexerint, corri-
gi: siue uiuant adhuc, si-
ue post mortem. Eccle-
sia aut summus Pontifex,
dum filiorum suorum hu-
cubrationes reuidet, & vi-
bi opus est corrigere, gra-
tum ipsis autoribus præ-
stat obsequium, & vtilem
operam posteritati, atque
adeo verissime tunc exhibet
filij suis opus misericor-
diæ. *Greg. 16. lib. 2.*

cap. 9. pag. 320.

Domine Pseudo mart. pag. 185.

^b Non estratio v. la firma
quam obrem existimare
debeamus studij diligenti-
am pontifici necessariam
esse. *Greg. de Pal. Ahal. fid. lib. 8. pag. 70.* Siue pon-
tifex in definiendo studij
adhibeat, siue non adhi-
beat: modo tamen con-
trouersiam definiat, infal-
libiliter certè definiet,
Ib. ^c Definendo arctat
nos ad credendum prout
ipse definiuerit. Leon.

Coqu. Exam. pag. 305.

^d Quotiescunque summi
pontifices definierunt,
quod ad fidem, vel ad bo-
nos mores Ecclesie spe-
ctaret, illorum sententia
pro diuino oraculo habi-

against them, they are no longer *Fathers*, but *Fa-
thers in law*, as *Gresser* calls them; or rather not
Fathers; but most obedient sonnes vnto their *Fa-
ther the Pope*; and their *mother the Church*, which
can order them well enough, if they speake amisse.
Wee had thought, that the Spirit of God in the
Scripture, had only had that soueraine authoritie,
and prædominant power ouer all earthly mens
writings, to checke and controule them at his plea-
sure: but now I see, it is too true, what ^a one hath
wisely obserued out of their writings, concerning
Scriptures, Fathers, and Popes; that the *Scripture*
is a diuine lawe, the writings or interpretations of
Fathers, subdiuine; the *Decretals of Popes*, asuper-
diuine lawes; whereunto both *Scripture, Councells,*
and *Fathers*; and all things else both in heauen, in
earth, and vnder the earth, must bend and bow.
If this bee so (as by the best learned Doctors wee
finde it to be most true; howsoeuer they seeme to
mince and slice the matter into certaine nice and
subtile distinctions) what need any more disputa-
tions, concerning faith and religion, conference
of *Scriptures*, reading of *Fathers*, arguing the case,
disputing the point? seeing one only *Pope* defi-
nitue, vttered perhaps negligently though iudici-
ally, without calling of a Councel, taking of pains,
consulting the *Fathers*, or aduising with his clear-
gy, shall bee a ^c sufficient warrant to close vp our
mouthes, and enioine our tongues perpetuall si-
lence, for euer questioning any decree of his ^d with
a *Domine, cur ita facis? your reason, good Sir?* be-
cause the *Popes* arrests, are like the lawes of the

Medes

Modes and Persons; that cannot be altered. And though his reasons and arguments may sometimes miscarie, and fall out to be *diabolicall*, or *Aposstolical*; yet his conclusion is alwaies to be reckoned *Apostolical*, infallible; and certaine; against the truth whereof, the gates of hell shall neuer be able to preuaile. Had we not lately had a triall of this their inconstancy and mutabilitie, and seen the Cock of their Church, like a weather-cock turned to and fro with the blast of euery wind, in determining off, or on, about their *Vulgar Bibles*; wee might perhaps, (in time, and with good handling) haue bene perswaded, to grant the *Pope* his owne askings; to be the rocke of the Church, the pillar of truth; & supreme iudge of all conuentiones; as being in power a transcendent, in minde immutable, in iudgement infallible: But, now, wee knowe him assuredly to bee a man and no God, compassed with the same infirmities that we are, or rather with greater, his sinnes in no wise to be excepted; a prerogative which neuer any mortall man, Christ Iesus onelic excepted, could attain vnto. Into the^d individuall vnique of this exception or exemption, was neither *Peter*, nor *Paule*, Prophet, nor *Apostle*, *Rope*, nor *Papist*, euer assumed.

Having thus, briefly, shewd, that the *pope* as *pope* may erre, and *Fathers* as *Fathers* bee deceiued; is it not reason, that wee should challenge the writings and sayings of those worthy men, yet men, (I meane the fathers of the Church) of errour and imperfection, when they contradict, or oppose themseloes against Scripture? Haue *Papists* any greater privilege

Ap. p. requisitum fuerit, ut argumentis confirmarent, quæ definitur: Leon. Coquau in Exam. Praef. Mon. Lat. 1. Brit. Reg. pag. 22. Huius doctrina distorta est in medijs, & prophetica in conclusione. Stapler. L. 8. de doct.

Princ. lib. 8. cap. 14

Concludendo & assertando nunquam errant; in medijs, ipsi hallucinari & aberrare possunt. Valent. Ies. vs supra.

Quando docet ex Cathedra, & aliquid proponit Ecclesie credendum, ex assensu Spiritus S. tñ non errant.

Leon. Coquau. Exam. Praef. Mon. Lat. 1. pag. 205.

See page 3. pag. 102

Nupimus circumdatum præterea esse infirmitate & peccatis obnoxium. Leon. Coq. Exam. Praef. Mon. Lat. R. pag. 205. He hath his

passion: as well as other men. Notes vpon the Apologie. p. 179.

The better then Saint Peter to whom he succedeth? doth the Prophet say himselfe, that faith omnis homo mendax. Certaine notes vpon the Apologie pag. 179.

Alphonse de Castro.

ledge than Protestants, for not following or being led by *Fathers*? May they dissent from any, from many, from all? and may not we, when the question shall be between *Scripture* and *Fathers*, the *Pope* and *Scripture*, which is to be followed? Surely, in reason, and by the iudgement of ^a *Vincentius Lirinensis*, in his golden Booke against heresies, *only Scripture is allowed to conuince those errors, which haue increased long and wide: because the length of time, hath giuen them occasion to steale away the truth; and the poison spreading farther, they endeavour to corrupt the writings of the Fathers.* ^b *The error of the Papacie hath spread far, and growen long. The Papiſts haue endeououred to corrupt the writings of the Fathers; their forgeries are plaine;* but of diuerſe ſorts: ſometimes in counterfeiting the falſe, ſometimes in corrupting the true; ſometimes ſecretly omitting, or adding whole Epiſtles, Treatiſes or Sentences, in their *Indices Expurgatori*; ſometimes openly, as in their later prints; eſpecially the Roman: and this they do not only *de facto*, but maintaine it *de iure*, to be lawfully done. We haue abundantly (as I hope) proued the two former points, ^c in two ſet Treatiſes; ſo as no Proteſtant ſhall neede to queſtion the *Barſardy of the falſe, or Corruption of the true Fathers*; any more. For, it is (out of all controuerſie) ſo impiouſly and yet imperiouſly done, as it may well appeare that the *abomination of deſolation*, ſpoken of by ^d *Daniel*, that Antichriſt ſpoken of by the bleſſed Apoſtle ^e *Saint Iohn*, is entred long ſince into his ſtate and ſear: prouing vnto vs miſerable men (reſerued vnto theſe laſt and worſt daies) by his abhominable corruption of *Scripture*, *Councells* and *Fathers*, that there ^f *is no farther prooſe left for true Chriſtians to know the true profeſſors of the*
 Gospell,

^a *Dilatatz & inueteratz hæreſes, nequaquam hac via aggrediendæ ſunt, eo quod prolixo temporũ tractu longaijs ſurandæ veritatis præſentent occaſio. ſola. ſi opus eſt, Scripturaruũ authoritate conuincere. Vincent. Lirin. l. de Hæreſ. c. 39. p. 86. Tom. 4 Bibl. SS. Patrum.*
^b *Io. Rain. in Coll. pag. 374.*
^c *See the 1. and 2. Part of the Baſtardie of the Falſe, and the Corruption of the true Fathers.*
^d *Dan. 8, 27*
^e *1. Io. 2, 22*
^f *Nulli probatio poteſt eſſe veræ Chriſtianitatis, neque refugium poteſt eſſe Chriſtianorum aliud volentium cognoscere fidei veritatem, niſi Scripturæ Diui-*

Gospel, from the false (as the Author of the vnperfect Homilies vpon Mathew writeth) *nisi tantummodo per Scripturas*; vnlesse it be only by the rule of faith, the word God, the authoritie of the Scriptures.

nz ~ nisi tantummodo per Scripturas.
Hom. 49. In o-
pera Imp. pag.
930.

THE MYSTERIE OF THE

Indices ExpurATORY.

IT remaineth now, that we proceed orderly, to shew the open and secret abuses done vnto the holy Fathers of the Church, by the Fathers of the Societie, or other popish Priests and Pillars of the Church of Rome, together with their impudent approbation, and asseueration of this their lewdnesse & villany; a fact very impious, and yet notorious to the eye and eare of any vnderstanding man: as shall be farther proued. But, first, we wil intreat of the secret abuses, offered by the Court of Rome, deriued vnto vs by the hands of the Pope and his supposts, from the authoritie of the *Council of Trent*. For, (as ^a one truly obserues) these *Expuratory Indices* are compiled, by a *Commission* issuing from the Pope himselfe; who was either authorised, or entreated to that office by a generall Councell. So then, (not to dwell too long vpon this point) the *Council of Trent*, seeing the danger that was likely to happen vnto their church, if books indifferently of all sorts should be permitted to be read, sollicitied the Pope: ^b who appointed certaine Cardinals *general Inquisitors at Rome*, together with the M^r. of the sacred Palace. These *general Inquisitors at Rome*, appointed certaine special *Inquisitors* in euery diocese, & ^c they also had their Deputies, Commissaries, & Notaries vnder the, to see that nothing contrary to the catholick faith, or

^a Donne Pseudomartyr. pag. 102.

^b Animaduertendum est, auctoritate Romani Pontificis illustrissimos & reuerendissimos Cardinales ex toto Collegio deligi, & constitui Generales Inquisitores in tota Rep. Christiana: quos per literas consulunt ceteri omnes Inquisitores in singulis vrbibus & prouincijs constituti. La. A. 709. Part. 1. Inslis. mor. lib. 8 cap. 18. pag. 584.

^c 709. eod. cap.

B

good

^a Procedunt
contra hæreti-
cos cuiuscunq;
ſint cõditionis,
dignitatis vel
gradus. *Azer. lb.*
pag. 682.

Conſulto Ro-
mano Pontifice
—cautiũs & tu-
ti^o negotium
fidei agitur. *Ib.*
^b Vide Ep. 5.
Martini 5. cum
lit. diuerſorum
Romanorum
Pontificum. p.
40.

^c *As Cornelius*
Tacitus ſayd of
Fabritius Vei-
cations bookes:
exuri iuſſi, con-
quiſiti, leſtita-
tique ſunt, do-
nec cum peri-
culo parabantur
Gub. Putherb.
pag. 236.

^d Tridentina
Synodus ex rã-
ta Episcoporu,
& aliorum doc-
tiſſimorum vi-
rorum copia
delegit ad eum
conſciendam
Indicem mul-
tas cum doctri-
na, tum iudico
inſignes Præla-
tos, ex omnibus fere nationibus. *Pius Papa 4.*

^e *In Ind. Lib. Prohib. pen. 1597. p. 3.* ^f Cum
in negotio non parum progreſſi eſſent, iuſtis de cauſis eadem Synodus permota, ad ipſam A-
poſtolicã ſedem, integram rem deferendam ſtatuit. *Ib. p. 4 In Bulla Clem. 8.* ^g Itaq; Felix Rec-
tor *Pius Papa 4.* — Indicem Lib. prohibitorum, & Regulas quaſdam per ſuas literas in for-

good manners eſtabliſhed in the *Councel of Trent*, ſhould
be taught, ſpoken, vttered, or publiſhed, ſecretly, or o-
penly, in writing, or in print; but that the offenders, ^a of
whatſoeuer kinde, kinred, dignitie, prerogatiue, or pre-
heminence, ſhould bee ſeuereſly puniſhed by the *Inquiſi-*
tors, with loſſe of goods, ſtates, dignities, and liues alſo
if need were. This was decreed in a *Councell*, prouided
for by a *Pope*, executed by a *Bull*, with direction of the
Lords Inquiſitors, and aſſiſtance of the *Secular Power*.
The occaſion of this ſtrict Inquiſitiõ for books at Romẽ,
and in all countries, ſprang from ^b *Wickliff* & *Luther* eſpe-
cially; whoſe books took ſuch deep roote in ſome mens
minds, that although diuerſe Popes, at ſeuercall times, did
endeuor by main force (as it were) to thruſt them out of
mens hands, thundring againſt the receiuers of them, or
their fauorits, no leſs then death or deſtruction: ^c yet they
preuaild ſo little thereby, that the more they were for-
biddẽ the more they were read, both in *England*, *Germa-*
ny, & elſe-where: inſomuch that they were ſaine to grow
to a new conſultation, in the *Councel of Trent*. And ^d firſt
the Councell appointed certaine learned men of all nati-
ons and countries thereaſſembled, to gather ſuch a *Ca-*
talogue, or ^e *Index* together, as might containe all ſuch
bookes as were iuſtly to bee forbidden, whether writ-
ten by, or againſt them. This work, thus wiſely thought
vpon, was diligently performed, and the *Index* made
and preſented vnto the Councel; ^f who referred all mat-
ters backe againe vnto the Popes Holineſſe, which then
was *Pius the fourth*: ^g who, by his *Breeces* and *Bulls*, cau-

sed the same *Index*, together with certaine rules first by him approued and ratified, to be published abroad, and sent into all countries. This ^a*Bull* beareth date, the 24. of March, 1564. in the 5. yeere of his Popedom. But (it seemeth) that bookes increasing, ^b and with bookes certaine disorders, that could not be prevented; in the end Pope *Sixtus* the 5. of that name, reuizing both *Index* and *Rules*, with aduise of the best Diuines, added very much therunto, both in regard of the rules and of the books; and more he would haue done, but that hee was vntimely ^c preuented by death. Which being wisely perceiued by *Clement* the eight (a Pope no lesse happie for ending and perfitting, than the other was for ^dintending and purposing great matters) he resumes the *Index*, and appoints 7. or 8. of the grauest ^e Cardinals (besides other learned men) to ouersee both it, and whatsoeuer did belong thereunto: and in the end, ^f for the better speed and more prosperous successe of the *sacred Inquisition* (appointed for the care and office of both prohibiting and purging bookes) he approues the *Index* thus reuized, and confirms the priuiledges formerly graunted, first by *Pius* 5. vnto the *Master of the sacred Palace*, and then by *Gregory the thirteenth*, & *Sixtus the 5th* vnto the *Cardinals of the Congregation*, for the better enabling of them vnto the performance of this so necessary and weighty a businesse, which doth so neerely concerne the safety of their Church and Common-wealth. For, had they not taken this strict & secret course, in forbidding

ma Breuis promulgauit. Ib. pag. 4.

^a Cum Sathanæ astutia noua indices mala crederent - propterea Sixtus 5. multis illustratis atque ad regulas adiectis necessarijs rebus, mandauit, ut nonnulli alij eiusdem generis libri, eidem Indici adderentur. Clem. P. 8. in Ind. lib. prohib. pag. 4.

^b Verum cum idem Sixtus, re minime absolutus, ab humanis excoheret: &c. Ib.

^c He began (as they would haue vs beleue) the correction of the vulgar Bibles and these Indices; but was not able to finish them.

^d Vide Lis. c. 72. 8. præfixas Ind. Lib. prohib. datas Tusculi sub

annulo Piscatoris 1595. Pontif. sui anno quarto. Ib.

^e Quo facilius negotium, cum prohibitionis, tum expurgationis, & impressionis librorum peragatur, eas omnes facultates, priuilegia & indulta -- confirmamus, & quatenus opus est innovamus &c. Ib. pag. 5.

^a See Azorius before.

^b Queritur, quorum ætatis annum agere oporteat Apostolicum Inquisitorem? Respondeo cum debere annu quadragesimum attigisse. *Act. part 1. In-*

fit Morall. 8. cap. 18. De sacris Apostolicis

Inquisitoribus pag. 679

^c Ob lites & controuersias dirimendis apti

magis & idonei videntur esse iuris Põ-

tificij periti. At verò ad hereses

ac cætera dogmata discernen-

da, aptiores multo videntur esse

Theologi. Ib.

^d Their practice doeth make this

point most euident. See the

Table of the diuinity books,

that are purged, in the later end

of this discourse.

^e In supremos principes Inqui-

sitores, non inquirunt & an-

maduertunt, nisi specijli Ro-

mani Pontificis mandato. Ib.

Agrius lib. 8. c.

18. pag. 682.

^f The Index Ex-

purgatorius of Rome was pub-

and purging all manner of good bookes, it would not haue been long, but that we should haue seene the fall of *Babylon*, and the destruction of *Hiericho*, at the blast of Gods spirit, and such as his diuine prouidence had appointed to found forth the truth of his religion, throughout the whole world. But they haue taken a politicke course, by this their vnholly *Inquisition* for bookes, to smother the truth for a time; though at the length, out it comes, their policie is frustrate, their purposes defeated, their fraud espied, Gods name glorified, and themselves ashamed. Who euer heard before, of their ^a *Inquisitors*, Generall and especiall? of their ^b *bag*? which must bee of 40: of their professions which must bee *Inquisitors*? which is either Diuinitie, or Law: ^c for some respects rather Law, then Diuinitie; and for other respects rather Diuinitie then Law: of their power to censure all sorts of men, and all kindes of bookes, by adding to, or taking from them, or otherwise changing the words, or altering the meaning of them? ^d Of their authority ouer Bishops, Cardinals and Popes, Kings, Princes, and other Potentates and States of the world? though I grant it be with reference of the lesser vnto the greater; of the especiall *Inquisitors* in querie diocesse, vnto the Generall *Inquisitors* at Rome; and of them, ^e vnto the Pope in cases reserved. Was it knowen till of late (and that, by Gods especiall prouidence) that at ^f Rome, at *Lisbone*, in *Spaine*, *Naples*, and in the *Low-countries*, there were men appointed for the same purpose, and bookes printed, to the end that neither in *Hebrew*, *Chaldee*, *Greek*, *Latine*, or in any other language, in *Diuinitie*, *Humanitie*, *Lawe*, *Physicke*, *Philosophy*, or any *Facultie*, there should be any proposi-

proposition, position, book, sentence, word syllable, or letter, that might impugn the doctrine established by the Court of Rome, or Council of Trent, uncorrected, vnamended? Nay, do they not proceed a little further? to correct Fathers, Greeke or Latine, of the East or West Church? And do they not giue vs manifest tokens, of their desire to reforme the Bible also, if it might conueniently be done? And this reformation, or expurgation of all manner of bookes, doth not onely reach vnto the printed volumes, ^s but vnto the Manuscript Copies also; as hath already beene sufficiently prooued elsewhere.

If the Papists had any good meaning (which they haue giuen vs great cause to suspect) in framing these Catalogues of books prohibited or purged; ^h why do they make it *opustenebrarum*, a worke of darkenesse? (They that do ill, hate the light.) Why do they hide them so cunningly from the light and sight of men, that fewe there be of their owne superstition, that doe know the mysterie of this iniquitie; that are acquainted with this kinde of policie: the knowledge thereof is too high for them; it is reserued only for the *Inquisitors*. These Catalogues, when they are printed, are deliuered onely into their hands: no man can get one of them (be he Batchelour, Licentiate, or Doctor in Diuinitie) vnlesse hee bee of that office, or fit to bee trusted with such a se-
cretie.

lished by Io. Maria master of the Sacred Palace, Roma 1607. in 8°. The Portugall Index by Georg. Dalmeida Archbishop of Lisbon, At Lisbon 1581. in 4°. The Spanish by Gilpar Quiroga, Cardinall and Archbishop of Toledo Madrid 1584. in 4°. also, That of Naples by Gregorius Capuccinus: the Title is Enchiridion Ecclesiasticum, Ven. 1588. in 8°. That of the Lowe-countries by commandement of the King of Spaine, and the Duke of Alua, with the especiall care and oversight of Arias Montanus, in 4°. Ant. 1571.

^s Ad hos enim quoq; purgatio pertinet. *Post. Bibl. selecta* l. 1. c. 12. pag. 58.

^h The Author of the grounds of the olde Religion and the new, in his answer to Master Crafhaw, would perswade vs that they haue made their doings knowne to the world, and haue published all in print what they will haue corrected, pag. 123. where the contrary is most euident: and I doo verily perswade my selfe that the Author himselfe was not permitted to see any of them.

* Doctor Bagshaw in a private conference denyed the Spanish Index.

^b In their Preface to the Booke.

^c They say it medleth but with a few late bookes of Catholicks. Bertram is very late in their account.

^d Summopere caue à quodam libro, cuius Tit. est, Index librorum expurgandorum, impressus Madridi, per Alphonsum Gomezium sub anno 1584. cum potius credendum sit falso adscriptum esse in eo, in tali Cuiitate: & per dictum Alphonsum impressum fuisse: ac etiam falso adscriptum esse, tantisupremi, & Catholici Senatus ordine impressum ac ab eo editum. Greg. Capuc. in Enchirid. pag. 218.

^e He hath discovered the wickednes of their Bishops, Priests and Monks, better then any man that I doe know. He tells of a Bishop that brought a lasciuious booke of Clement Marot, intituled, Adolescentie suæ, into the pulpit instead of the Bible, being fairely bound: and of their common practice, in singing wanton songs, instead of Davids Psalmes, and reading of Marot instead of S. Paul. Gab. Putherb. de tollendis lib. malis lib. 1. pag. 19. & 42.

^f Indices expurgatorij non facti sunt in cum v.

These men (though otherwise excellently well learned, though neuer so well read) must not presume to be too inquisitiue after their doings; seeing all is done by supreme authoritie. I haue read of some, and haue my selfe ^a obserued others, that doe deny diuerse of their *Indices Expurgatorie*. The *Diuines* ^b of *Burdeawx*, against *Mornay*, doe in a manner deny the *Index of Antwerpe*, made by the *Low-countrie men*: the ^c *Inquisitor of Naples*, is so far out of loue with the *Index of Spaine*, that there is no perswading of him that the booke was printed at *Madrill*, or set forth by authoritie of *Gaspar Quiroga*, chiefe *Inquisitor of Spaine*: and I doubt not but *Gabriel Putherbeus* book *de tollendis libris malis*, will be ^e defaced, or outfaced, ere it bee long. And yet all these bookes are to be seene, with sundrie others, brought together by Gods especiall providence, into the *Publique Librarie of Oxford*; Printed, all of them, beyond the seas, by those that were esteemed ranke Papists. It is too late to deny them, as some of you haue done: better it were to say, ^f that no such things (as we dreame of) are contained within the limits of their iurisdicktions: as, purgings of *Fathers*, and other auncient writers which were before the *Councell of Trent*; the *Inquisitors* haue not to do with them: but with the late Observations, Annotations, or Scholies that are made vpon them, and their learned workes. Thus som of you doe say. And if this were true, wee should indeede haue the lesse cause to complaine of the seuerall wrongs

wrongs done vnto the *Fathers*, and by reason of them vnto vs: but it is too notorious, since their bookes haue come vnto our hands, that neither *Cyrill*, *Hilarie*, nor *Eucherius*, nor many moe (besides) of the auncient *Fathers*, haue escaped their angrie censures; as well for the *Text*, as for the *Annotations*. You haue defaced their words, and disgraced their writings: the prooffe thereof is referued vnto its proper place. For the present, it will be worth the labour, to consider how these *Indices* doe grow and multiplie, by little and little, varying still one from another so farre, that what the *Inquisitor* of one place doth tolerate, the *Inquisitor* of another Diocesse doth condemne: what *Gaspar Quiroga* in *Spaine* doth allow, *Gregorius Capuchinus* *Inquisitor* for the diocesse of *Naples*, doth vtterly disallow: and their iudgements doe so well agree vpon the bookes in *Question*, that hee that is now *Inquisitor* and chiefe Censor in one country, may hereafter chance to haue his books inquired after, and purged in another: For, thus it fared with *Arias Montanus*; who was sometimes a^a chiefe *Inquisitor* in the *Low-countries*, and had more then a finger in the printing of the *Antwerpe Index*, long since and often reprinted by *Iunius*: but now his^b owne works (as, his learned *Commentaries vpon Isay*, the *lesser Prophets*, the 4. *Euangelists*, and *Acts of the Apostles*, vpon the *Epistles* and the *Apocalypse*, and other writings of his) are purged and purged againe, in the *Roman Index*. So that I cannot wonder (seeing such men may not be trusted for their censures) if they varie one from another, and oft times from themselves. Neither was it (all things considered) improuidently done, to set downe such a course; to the entent that men alwaies remain-

ning;

sum vt quid in
Patribus indu-
cantur sed vt e-
luantur quæ
malè sani ho-
mines Patrum
monumētis af-
luerunt. Gress.
lib. 2. de Iure et
more prohib. Lib.
cap. 9. pag. 315.
Glossæ ab
hæreticis affuta,
scholia malè fl-
riorum anno-
tamenta & in-
terpretamenta
expungenda
sunt & inducen-
da. Hæc mens
Indicum. Ib.
cap. 8. pag. 305

^a See in Preface
before the Index
of Antwerpe.

^b See the Ro-
man Index.
pag. 39.

^a Magis Reip. damnoſus eſt liber Hæreticorum reuiſus à Theologis (ſed non bene) & approbatus cum fide ſcripta aſſerentibus deleuiſſe omnia delenda, cum non ſit hoc: & cū hoc dat occaſionem Lectori, vt omnia in eo contenta Catholica eſſe credat, quamuis annihilent ſtatum Eccleſiaſticum. *Greg. Capuc. in Enchirid. pag. 217.*

^b Obſeruo quod hodie video librum non eſſe dignum maiori correctione: & craſtina die ex noua conſideratione iudico ipſum dignum: & ideo vt non errem, & quod patronus libri tenetur ſemper ad notitiam amplioris correctionis præſentare librum, taliter approbo: *Ego N. deputatus in reuiſione Librorum Curie Archiepiſcopaliſt, dico poſſe tolerari, & legi præſentem Librum ſic correctum, quauſque ampliori correctione dignus appareat. Ib.*

^c In Bibliotheca Scripturali, be *reſeth* this ſubſcription; Donec prodeant cenſuræ Romanæ.

^d See Antonius Magnus, in the Table hereafter.

ning doubtfull, by reaſon of the vncertainie of their cenſures might ^a be reſtrained frō grounding their iudgements vpon ſuch notes as may be heretical or vnſound, notwithstanding that they come forth with this attestation, that the Booke was read ouer, and peruſed by ſuch or ſuch an *Inquiſitor*, and containeth nothing contrarie to the Catholick faith or good maners. For, what one *Inquiſitor* ſeeth not, another may eſpie: and ſometimes, what is not obſerued by one and the ſelfe ſame ^b man at one time, may be perceiued at another; ſo that there is a kind of neceſſity laied vpon the *Inquiſitors*, to ſubſcribe their names, doubtfully and vncertainly, as thus: *I, N. Inquiſitor for ſuch a diocēſe, do ſay that this preſent book, thus by me corrected, may be tolerated and read, vntill ſuch time as it ſhall bee thought worthy of ſome farther correction.* And albeit I haue not ſeene the practice of this rule, in many books; yet *Angelus^c Roccha* hath obſerued it verry ſtrictly: and I am ſure, that according vnto the grounds of their *Inquiſition* (which haue no ground, ſoliditie, or certaintie in them) it is the beſt rule of proceeding by. For examples ſake: the ſweete *Sermons*, or *Meliſſa* (that is Mellifluous common places) of **S. Antonie the Great*, are cenſured by the *Diuines of Spaine*, to be purged onely in 26. places: but the *Inquiſitors of Rome* haue added 20. places more: and laſtly, the *Chawncellor of Paris*, hath eſpied ſo many places to be blotted out, that he hath blotted out the whole booke. Againe, the *Commentarie of*

Iames

James Faber, vpon the Epistles of Saint Paul, is purged in 43. places by the *Index Expurgatorius printed at Amsterp*: but the *Spanish Index*, hath found out more then 72. places, needfully and carefully to be mended. Once more: *Amatus Lusitanus* his book of *Cēturies*, is censured by ^aGeorg. Dalmeida in two places, by ^bGaspar Quiroga in 4. and last of all, by the ^cMaster of the sacred Palace at Rome, in 44. at the least: and it may be, the time will come, when we shall see an other *Index*, that shall exceede all the former. You see, they proceede sometimes by *Arithmeticall*, sometimes by *Geometricall* Progresſion, ſo fast, that if they bee not stayed, they will runne themselves out of breath, and bring all into *materialiam primam*, into an vtter confusion. Had it not been far better, if these *Inquisitors*, I meane, the *Generall ones at Rome* (for those in *Spaine*, though they bee called *Inquisitors General*, haue an other meaning) had first met, and before the making of any *Index Expurgatorie*, resolved in a more particular manner, than is contained in their rules, of the state of all questions, and the grounds of their Religion; and decreed amongst themselves, euer with relation and submission vnto his Holinesſe, that whatſoeuer by any writer should be deliuered contrarie to this doctrine of theirs, whether wittinglie or vnwittinglie, should be expunged and razed out in all printed and written books immediatly vpon the sight thereof? By this meanes, the *Index of Spaine* (*mutatis mutandis*) might haue agreed with the *Index of Portugall*; and both, with that of the *Lowecountries*, and all of them with the great *Index of Rome*, the mother *Index* of all the rest: but they haue taken a contrary course, though the *Inquisitors Generall* as well

^a In Ind. Lusit.

pag. 27.

^b In Ind. Hisp.

pag. 1.

^c In Ind. Rom.

pag. 12.

^a Part 3.

^b See Paulus

Benius Engubini

Booke. Qu

tandē ratione

dimini poſſit

controuerſia

que in præſens

de efficaci Dei

auxilio & Libe

ro arbitrio inter

nonnullos Ca

tholicos agita

tur, ad Clem. 8.

Pontif. Max.

Patauij 1603.

in 4^o.

^c This place which

is corruptly cited

by Bellarmine

in ſundry bookes

(De verbo Dei,

lib. 3. cap. 4.

pag. 175. & lib.

4. de Rō. Pont.

c. 2. p. 959. &

Ibi. c. 16. pag.

10: 8.) reading,

ex decreto iudi-

cis, for et, is one

of the beſt proofes

for the Popes ſu-

premarie, ouer

all Kings and

Princes, in all

cauſes as well

Eccleſiaſticall

as Ciuill.

^d Illuſcententi-

a pro diuino co-

ſaculo habita eſt.

Leon. Coq. Exam. Praſ. Mon. pag. 12: & pag. 305.

as particular, in *Spaine, Portugall, Naples*, or the *Netherlands*, as well as at *Rome*, haue all one end, and like deuotion to maintaine the doctrine of the *Councell of Trent*, which contains in it the abſolute form of all popery. Yet, what that doctrine is in particular, knoweth no man; no, nor the *Inquiſitors* themſelues: elſe would they, I ſuppoſe, in reaſon, long ere this haue taken vp the controuerſie about the two ^a *Latine Bibles*, authorized by two Popes; or the great ^b queſtion about Grace and Power of God, which hath beene diuerſly determined by the *Dominicans* and the *Ieſuites*. But let vs vrge the point a little farther. Say (as all doubtfull points muſt bee referred vnto the Pope alone, according to that of the ſeauenteen of *Deuteronomie* in their interpretation that the *Inquiſitors* neither Generall at *Rome*, nor Speciall elſewhere, can reſolue theſe and the like doubts: yet they might haue had recourſe vnto the Pope in all this ſpace; ^d whoſe words are oracles, his definitions the determinations of the Church, and his breaſt the hidden treaſure of all knowledge. But, I doe much doubt if his Holineſſe were conſulted in theſe and the like points, which might ſtumble the beſt writers amongſt them, whether hee would aunſwere them directly, or no; becauſe (as *Greg. de Valentia* obſerues.) *Definitiones fidei raro, & à paucis Pontificibus ſunt*: it is no ordinarie practice of theirs. Or, if hee chance to pronounce his definitiue, may it not be doubted whether they would accorde thereunto in other matters; when wee ſee the Popes Bricues, about the matter of Excommunication, and his right in Temporalls (which according to them is *in ordine ad Deum, ſubordinate vnto a maine*

point:

point in Diuinitie) questioned in Venice; and impugned about the Bibles, not onely there but elsewhere? But what is this, to so manie questions as doe arise daily in Diuinitie, amongst the Papists, concerning faith and manners? wherein the Papists are at oddes amongst themselves; ^a as the learned *Deane of Winchester*, hath shewed in his painefull collections. Who shall reconcile or vmpire them, decide doubts, determine questions, and take vp all controuersies? There is great neede of such an arbiter or iudge, if any such bee to be found. For, what is more ordinarie with them, then to write one against an other? one side defending, the other impugning, the maine points of our Religion; and both, submitting their writings vnto the censure of the church; thereby intending to keep themselves from the imputation of heresie: although, indeede *Azorius* hath lately shewed, that this excuse will not serue. For, if *Titus* write a booke, wherein professedly hee doth maintaine some points of doctrine as they are maintained in the Churches of the Protestants, fully concurring in opinion with them (as for example, if *Arias Montanus* do say that the books of the Macchabees are not canonical) his books shall be censured, & him selfe condemned for an hereticke, although hee professe, that he doth beleue whatsoeuer the Church dooth teach, and bee neuer so ready to correct and reforme his error. And this is the cause, why Cardinall ^d *Bellarmino* dooth refuse the opinion of *Scot* about the Eucharist, as erroneous; though hee deliuer it onely by waie of obiection, determining the contrary, beeing moued thereto by the authoritie of the Church. Which Church of theirs, what is it, or where is it to bee found? vnlesse it bee

To. 1. Instit.
Moral. l. 8. ca. 6.
§ decimo. pag.
674.
Si liber sit ha-
resi infectus,
quam Titus
ex instituto co-
probat scienter
contra Ecclesiā:
tunc tanquam
haereticus Titus
potest iure dā-
nari, tametsi in
eo libro profi-
teatur se crede-
re, quicquid do-
cet ecclesia, &
paratum se esse
ad emendand-
um & corri-
gendum erro-
rem. *Azor. 1b.*
^d Bell. lib. 3. de
Eucharistia. cap.
23. pag. 752.

*Eccleſiæ — &
ipſius ſummi
Pōſicis Chri-
ſti vicarij cenſu-
ra non ſolum
præſens opuscu-
lum, ſed omnia
ſcripta mea lu-
bens & volens
ſubmitto. Bell
aduerſ. Barcl. p.
320.

^b The Pope can-
not erre in deci-
ding of cōtrouer-
ſies of faith or re-
ligion. Certaine
notes vpon the
Apology. p. 177
Item, I conclude
then with them
(yea with the
catholick church)
that the Pope is
the only Prelate
that cannot erre
in deciding a cō-
trouerſie or doubts
in faith and re-
ligion, all the
world elſe may
erre in deciding
of ſuch doubts.
Ib. 178.

*Innumeri ſunt
adhuc ex Ang-
lia, Scotis & Hi-
bernis, quos re-
liquit ſibi Do-
minus, qui non
cognouerūt an-

within the Popes breſt: and ſo it were inuiſible, like
that of the Proteſtants. And therfore the ^a Cardinal, &
ſome other of our moderne writers, haue ſubmitted
their bookes vnto the iudgement of the Church, and
of the Pope, for the time being; that is to ſay (ſorought
that can be learned) to the Church, which is the Pope
for the time being. Which if it bee ſo; ſeeing there
are ſo many bookes written of controuerſie, whereof
few doe agree otherwiſe then in generall tearmes, why
doth not the ſoueraigne ^b Iudge of all controuerſies,
ſole interpreter of Scriptures (from whoſe iudgement
or interpretation here vpon earth there lieth no appeale)
take vp the controuerſie, and alſigne euery particular
queſtion his proper ſtate and deciſion? Either the Pope
is able to doe this, or he is not able: if he be not *idoneus*
ad hac, ſufficient for ſo great a taſke, why doth he beare
men in hand that he is? and if he be able, why doth he
it not, but ſuffreth millions of ſoules to goe away vnre-
ſolued? what doth this argue, but want of charitie?
which ſhould not be in the true Paſtor of the Church.
The conſideration of theſe points, me thinkes ſhould
very much moue the common ſort of poore ſeduced
Papiſts, not to relie too much vpon the Popes authori-
tie, or the Churches definition; vnleſſe it bee declared
vnto them in particular manner, how farre both do ex-
tend. For, ſhall I beleue as the Church dooth, and
know not what that Church is? Shall I obey his auro-
ritie, before I ſee his Commiſſion? I dare auouch it o-
penly, that amongſt ſo many ſimple Papiſts, which
the aduerſaries boaſt to be amongſt vs (though I doubt
not but they faile in their large account) there is not one,
that doth truly know what this Church is; that dooth

ſo.

so much as dreame of such narrow limits and bounds that it hath; as being confined within the person of one man: which (by confession of the Aduersary) may bee sometimes for his life a Reprobate, and for his doctrine an Hareticke. They imagine, that the Church is a select number of learned men at *Rome*, who being lawfully assembled by authoritie of their head the Pope, and guided with his infallible iudgement, haue fully resolved and agreed vpon all the points at this day controuersed, and deliuered their meanings so cleerly, that the doctrine by them taught may be said to bee the doctrine of the whole Catholick Church: but (alas!) it is not so. For, they at *Rome* do not alwaies agree amongst themselves, and are diuided from others in opinions. So that, in a manner, the Papiſts doubt as much of the truth of their religion, as they doe of the certainty of their saluation: and therefore it is in vain for any man to relie vpon their iudgements, whose iudgements are so vncertaine & vnsettled; resolving vpon nothing, but in generall tearms, which proue nothing. And this is the reason, why their *Inquisitors* (which in euery country are to bee esteemed the most iudicious writers) are no lesse different in their censures, then diuerſe in countries; that in *Spaine*^a one opinion is maintained, in *Italie* an other, a third in the *Lowe-countries*, and a fourth at *Rome*: so that wee haue almost, *quot capita, tot sensus*, so many men, so many mindes; as it appeareth most euidently by their *Indices Expurgatori*, which agree no better then clockes, varying oftentimes from themselves, and all of them from the Sunne. But to grant so much (which yet will neuer be proued) that all these *Indices Expurgatorie*, (whereof wee haue seene but a small number, of some few coun-

te Baal, neque
impix hæresi
adhæserunt, sed
constantes in fi-
de permanere.
Cocq. Exam.
Prof. Mon. Lac.
Rp. 26.

Dolosus versatur
in generali-
bus.

^a About the pur-
ging of bookes
they cannot a-
gree, nor neuer
will.

^a The Index of Antwerpe was diſcovered by Iunius, who lighted vpon it by great hap: the Spaniſh & Portugall was neuer known, til the taking of Cales: the Roman Index was procured; but, with much adoe.

See the Table following of diuinitie bookes heretofore approved, now censured by papists

^b Libri qui res lasciuas, seu obscenas ex professo tractant, narrant aut decent — omnino prohibentur: & qui eos habuerint, seu erant ab Episcopis puniuntur. Reg. 6.
A rule for vs as well as for them.

tries, which haue come vnto vs, rather ^a by good hap, & by Gods gracious prouidence, than by their good wils) did agree, and that there were no change at all found in them; yet how can this their blotting and blurring of all manner of authors, old or new, be any waies approved or warranted? vnlesse it bee by authoritie of the *Court of Rome*. Which, whether it haue any such power to tyrannize ouermens writings, after they haue sealed them with their deaths (without any reuocation or retraction of that, which they haue written deliberately & aduisedly vpon view of the circumstances and consideration of the arguments on both sides) may well be doubted. Our quarrell is not so much vnto the *Catalogues of bookes forbidden*: wherein also they doe wrong vs greatly, forbidding bookes which themselves haue printed; as, *Antonius Magnus, Fortunatus, Antoninus, Bertramus*, and sundry other workes, which were heretofore currant amongst Papists (although we grant, it is lawfull, nay very behoofesfull and expedient, that men should be restrained from reading som bookes; ^b as bookes against the State, lewd, profane, or tending vnto Atheisme, which are expressely forbidden in all religions, and in all countries): but, the thing which wee mislike in Papistrie, is their *Indices Expurgatorii*: which doe make men to say and vnſay the same things againe; to eate vp their own words, & retract their opinions; when, God knoweth, the Authors of them had no such meaning. And yet herein also, there were some reason to colour their lewd practices, if whiles the Authors were liuing, they did this; for, they might happely bee contented and conuincd with reason, and shewed their errors: but, after the Author is once dead, perhaps some

some hundredths of yeeres, and hath left his books as it were his last wil and testament behind him; then to raze the records, and belie the Author, hath scarce any probability of reason to iustifie it; the controuersies depending (as yet they doe) betweene the Papists and vs, vpon the pluralitie of writers, which side hath most testimonies.

You appeale, in euery question, vnto the *Fathers*; as honourable a triall, as any is vnder the Sunne. You alleage the *Schoolemen and Canonists*: which are indeede like the^p Scribes and Pharisees, peruerting the *Scriptures* and profaning Diuinitie with Philosophy, or rather *Sophistrie*; calling themselues *Schoole Diuines*, when they are neyther *Schollers*, nor *Diuines*. Wee doe not reiect them, more then your selues doe.

Lastly, you bring in multitudes of writers, which haue, and doe daily witnesse (as you say) the truth on your side, to proue your vnie, vniuersalitie, and consent. Whom would it not amaze, to see such a cloude of witnesses, and torrent of writers, as *Coccinus* the great *Booke-master* dooth produce in euery question? But, setting aside the *Bastardie of the false and Corrupt* on of the true, your *Indices Expurgatorie*, your *Catalogues of bookes forbidden*, your *See, see*, in euery page, which is but a Bugge-beare to fray children with all, you shall see how naked and destitute you are of true *Fathers*, learned *Schoolemen*, or moderne writers, and that your *Coccinus* (a writer so much esteemed of your younger *Diuines*) was verie much to blame to leaue his religion vpon pretense of authorities, abounding on your side, and scarcely to bee found in any number, on ours, as you teach men to say,

Rain. in Coll.
pag. 74. & 258.
p. Eneruem & e.
lumbem Apo-
logiam Scho-
lasticorum Doc-
torum. Vide apud
Coquaum in
Exam. Praef.
monit. lac. 1.
pag. 493.

The Title of his
bookes in Latine
is, Thesaurus
Catholicus Col.
1600. printed in
two volumes.

As Laurence
Triuinus doth
part in his Pre-
face to his first
Tome.

For,

For, albeit the controuerſies in religion are not to be determined by pluralitie of testimonies, without (much leſſe, againſt) Scriptures; and that the authorities alleaged ought rather to be taken by weight, than number: yet if we compare *Father with Father*, authoritie with authoritie, writer with writer, (the *Schoolemen*, and *Canonists* alwaies excepted; which yet ſpeake for vs in manie points) your ſclues would be driuen to confeſſe, that in the moſt ſubſtantiall and materiall points of Diuinitie (as, about the *Iudge of controuerſies*, the *authoritie of the Pope*, the *infallibilitie of the Church*, *power of Counſells*, *neceſſitie of Traditions*, *uſe of the vulgar latine*, *prohibiting of the vulgar in euery language*, *your idolatrie*, *Mariolatry*, and ſuch like queſtions) our number were greater, our authorities more pregnant, and our books more Authentickall. But, how happeneth it then (may ſome of you ſay) that they are no oftner alleaged? why do your men in a manner confeſſe, that all Antiquitie is ours, and therefore are compelled to flie only vnto the Scriptures? I anſwere, with *Athanaſius*; that albeit Scripture bee ſufficient to ſaluation: yet it hath alwaies bene our holde, that the ſayings of *Fathers* and writings of men in all ages, ought not to be neglected. You ſee what uſe our beſt leatned writers, *Iewell*, *Bilſon*, and *Andrews* (moſt reuerend *Biſhops*) *Abbot*, *Rainolds*, and *Whitakers* (moſt learned *Doctours*) and ſundry others do make of their ſayings. Your men haue indeede the * proper note of Heretiques; they are *Lucifuga Scripturarum*: but doe our men flie the *Fathers*? Perhaps ſome faint ſouldiers of our ſide, before the *Fathers* workes were truly ſet forth, and ſince the comming out of your infamous *Indices Expurgatorie*, lighting vpon ſome corrupt Treasures,

In ora, contra
gentes.

* Manifeflus eſt
fidei lapſus, &
liquidum ſuper-
bia vitium, vel
reſpuere aliquid
eorum quæ
Scriptura ha-
bet, vel inducere
quicquam
quod ſcriptum
non eſt. *Baſil. de
ſide.*

tises, or misprinted sentences which speak for you, haue thence drawn an argument that all the *Fathers*, and all writers doe make wholly or chiefly for you: whereas, in truth, they rather make against, than for you; as would appeare if the premisses were better obserued: that is, if the *Fathers* were perused in their originals, being free from corruption, and read with diligence and discretion. By neglect whereof, and for that no man hath as yet taken vpon him to giue vs a perfect censure of the *Fathers* Works (a labor very profitable, and almost necessarie, for serling our young students of Diuinity) it is come to passe, that the *Fathers* are in lesse account, and later writers more esteemed than they should be. I haue taken a little paines in this kinde, and doe see the prooffe thereof: but, what am I, that I should prescribe vnto others? I am but the ^b *Collector* (as Possuine truly calls me) of other mens labours; I will not take vpon mee to be a director of other mens iudgements: but there is a ⁱ very learned man, of great sufficiencie, whose Talent hath beene for many yeeres imployed in this kind; who will, I doubt not, ere it bee long, make vs all beholding to him for his great paines, by publishing his obseruations.

^b *Ant. Possu. in Append. ad Appar. sacrum in Censura Eclogæ Oxoniæ Cantabrigiæ.*
ⁱ Mr. Robert Cook, of Leeds in Yorkshire.

To conclude this point, touching the authorities and testimonies of the holy *Fathers*; we say, that grant we had not such plentie of witnesses, as are rise in euerie sound Protestants bookes: yet the match is vnequall, and the demand very vnreasonable, to appeale vnto the writers of all Ages; sith at all times you haue corrupted some, and peruered others, in such sort, that either the bookes, or the sentences bee not to be found, I meane, such as make against you. And the reason

D

hereof

* Nifi oſtenſo
pries libro, &
habita licentia à
perſonis depu-
tandis, aut niſi
notorie conſtet
librum iam eſſe
omnibus per-
miſſum. Reg. 10.
in Ind. lib. pro-
hib. pag. 267.
b By reading
Caluin upon the
point of Juſtifi-
cation.

hereof is plaine: becauſe you haue either forbidden, or purged, or altogether omitted the bookes or ſentences in your laſt editions, accounted beſt by your Nouices and ſtudents in Diuinitie; which are not permitted to read a ſtrange book (though it be a *Manuſcript*) but hee muſt firſt ^a preſent the booke vnto one of the *Inquiſitors*, and aſke leaue of him. Which is not eaſily granted, you muſt imagine; when *Baronius* and *Bellarmino* are faine to become ſuters vnto them for this ſaculic: which is not allowed to all profeſſors of diuinitie, ſcarcelly to the *Doctōrs of the chaire*; perhaps becauſe ^b *Pighius* and ſome others, haue had ſuch ill hap (as you think) by reading of our books, to embrace our opinions. But, if you had contented your ſelues with prohibiting our books to be read, or purging of our books onely (to ſhew that there is ſomething commendable amongſt vs) as the like hath been done of our ſide with *Parſons Reſolution*, *Granadoes Meditations*, and ſundry other bookes of Papiſts, which Proteſtants haue publiſhed with ſom changing and altering of the ſentences; though for my part I haue euer bene of the minde, that if theſe, or the like books had neuer come forth, the matter had not been great, and the ſcandall leſſe: yet this is *ſcandalum acceptum, non datum*, occaſion of offence taken or miſtaken rather. For, thoſe men, which took paines to tranſlate or publiſh theſe books, do profeſſe that they haue changed and altered their words; to ſhew, that with a litle help, your books, ſuch as tend to pietie and godlineſſe of life, that treat of the reſurreccion of the life to come, that perſwade vs to good workes, ſo it be to a good end, may lawfully be read of vs: Otherwiſe, you would make men beleeue that

that wee were enemies to good works, neither expecting reward, nor fearing punishment; living carelesslie, like *Epicures*, and voluptuous *Demasses*, which esteeme more of this world, then of that which is to come. Now, by the printing of *Parsons Resolution*, and *Grana-does Meditations*, it is evident, that we do in these points (as likewise with the Philosophers, in other) ioine hand in hand with you, and approue of your writings in this kinde. But, what reason haue you, to take your owne meins learned writings, which haue either historically or Theologically related the truth of ours, or the falsehood of your religion, and alter and change them at your pleasures? and then to make the world belecue, that you haue only corrected the faults of the print, or some such matter? You doe not tell them, that you haue omitted ^a whole pages in some places, diuerse sentences and words, adding in one place, and taking away in other; and sometimes by a strange kind of *Metamorphosis*, changing ^a negatiues into affirmatiues, ^b visible into inuisible, by a contrarie reading. Is this well done, can it bee excused, dare you make your doings knowne vnto the world, and publish in print what you will haue corrected in their works? You dare not. Is not this your concealing of the fact, a plaine confelsion of your fault?

The triall of religion, is like the triall of a *Nisi prius*, at the *Common Law*; you haue pretended witneses and euidences on your side, to informe your Counsel and perswade the Iurie: your writers are your Attornies and Lawyers, that pleade the case, and inforce the proofes before the tribunall seate of each mans conscience, that is vprightly and indifferently minded: now

^a See Caietanus
his Commentaria
on Aquinas
Summes, of the
former Editions.
^a Fol. 271. col. 1.
To. 2. Did. Stella
Com. in Lucam
post medium, v-
bi legitur, Ne-
gatiui precepti-
ui, deleatur,
negatiui, & po-
natur affirmati-
ui. Ind. Hist.
pag. 65.

^b In Bertramo
Presbytero, de
corpore & san-
guine Christi
in Eucharistia.
Fol. 1137. ver-
su 2. legendum
inuisibiliter, pro
visibiliter. Ind.
Belg. pag. 17.
And a'ter this
lewd manner,
they haue correc-
ted diuerse bookes.

See the first
part Tract. 1.2.
3. 4. 5. 10. 39.
40.

as you haue your Counsell, so wee haue ours, to speake for vs. Admit the question were about the Popes Supremacie (a point to be debated by the Counsell of both sides): let vs see your euidences, and heare your best witnesses that can speake most directly to the matter. Here you bring in *Abdias Historie*, *Linus of the Passion*, *Clements Constitutions*, *Recognitions*, and *Epistles*, *Ignatius Epistle to the blessed Virgine*, *Marcellus to Maxentius*, *Marcus to Athanasius*, *Iulius Rescript*, *Pope Nicolas shauing Epistle to the Emperour*, *Peter Rauennas Epistle to the Councel of Nice*, and the *Councell of Nice Epistle to Syluester*, a *miraculous Letter of Gelasius to Anastasius*, reporting that which was done two hundred yeeres after his time, *Gregories touching the priuiledge of Saint Medard*, *Melchibades tale of Constantins christening*, *Constantins donation*, *Augustines sermon of Peters chaire*, and his *Questions upon the old and new Testament*, *Ambroses Commentarie upon the Epistle to the Corinthians*, *Galathians*, and *Timothie*, besides the 47. *Sermon*; *Hierome likewise in his Commentarie upon the Epistle to the Romans*, *Galathians*, *Timothie* and *Titus*, and the *Exposition of the Creede vnto Damasus*, the *Councell of Sinnessa*, and an other at *Rome*, one lustie *Decretall in the Extravagants*, and *four Canons for the Popes Iurisdiction*. All these doe witness plainely for the Supremacie: but, what are they? sufficient witnesses, good Freeholders, *probi & legales homines*? No such matter: they are forie witnesses, base fellows that haue wandred vp and downe the countrie without any certaine habitation, and some of them haue beene burned in the eare for rogues: they know neither father nor mother: in brieft, your owne learned

learned Counsellar the *Lawe* (*Ballarmines*), *Baronius*, *Possennius* and others) will tell you as much, if you doe but whisper them in the eare. Now let vs see your euidences, what credite they doe beare: haue they any labells or seales vnto them? They haue. Are they auncient? Many of them, very auncient: yet (if I be not deceiued) they will doe you very little good. For, if wee doe but view the euidences better, and holde them against the light, your falshood will easily appeare in helping and interlacing your books. For, by the *Canon Lawe* (as it appeareth by the *Glosse in c. in Memoriam, Dist. 19.*) A falsarie is hee that in writing addeth, or detraeth, or altereth any thing fraudulently: and such you haue shewed your selues to be, in these sentences following. To proue that the Pope of Rome hath full power in the Church of God, that all things, and all men, euen the Princes of the world, should bee obedient vnto him by Gods lawe, and that of him alone we must seeke and inquire what is to be beleeued, what to be thought, what to be held; you produce certain words out of *Cyrril*, that are not in al *Cyrrils* works. And to helpe the matter, you bring in *Tho. of Aquino*, that is readie to depose, that he hath seene the words there, and compared them with the original: but you doe wel not to put him to his oath for feare of wilful periury. Likewise, in the *Councel of Ephesus*, you haue added these words in the proeme therof, instead of *Pope Celestine*: to make vs beleue, that *Cyrril* was president of that councel, not in his own name, but in the right of an other, viz. of *Pope Celestine*. In *Cyprians* booke of the vnitie of the Church, you haue inserted these sentences. *The primacy is giuen to Peter: vpon him alone, he buildeth his Church*.

See the *Rapier*,
dy of *falsa* *Fa-*
thers: Part 1.

* Part 1. p. 69.

Tho. Aquinas
in opus. con-
tra errores
Graecorum.

* Isidorus Mer-

cator added

these words to

the Councel; Cui

praesedit B. Cy-

rillus Episcopus

Alexandrinus

loco Celestini

Papae. vide E-

dit. Col. 1537.

pag. 124. Reuif.

du Conc. de

Trent. Pag. 303

Part 2. pag.

90.

* See part 2. ibid.

1. place.

for

for authorizing *your Decretall Epistles* (the best foundation of your Supremacie) you haue (as hath beene shewed) grossely mistaken the Antecedent to the Relatiue: next, *you haue changed the nominatiue case into the accusatiue, and the accusatiue into the nominatiue, as also the plurall number into the singular.* Now, if these be some of your best proofes which are alleaged for the Popes soueraigne authoritie in causes as well Ecclesiasticall as ciuill; wee may heereby iudge of the rest, and need not feare before what Iudge, or vnto what Iurie we report the matter. For, if in the *Common Law*, forgery, once plainly proued against a man, be sufficient to ouerthrow his cause, be it otherwise neuer so good; say, in common reason, how are they likely to speed, which to proue a broken title haue suborned so many false witnesses, inserted so many words and sentences, and committed so manie grosse forgeries, or periuries rather? But, it may be, that the Counsell of their side will demand of vs, what right or title we haue; what wee can shew against them in the behalfe of Kings and Princes, for the temporall Iurisdiction. Here though wee haue not so many witnesses to produce, or testimonies to alleage, as our aduersaries haue; yet we doubt not but the Iudge will be fauourable vnto vs, knowing how hardly we haue been deale withall. For (which wee haue learned by one ^a of your own Counsell, that in-
 genuously confessed it) when any one of our witnesses did but offer to speake the truth on our side, you nipped him on the head, pinched him by the elbow, or cut out his tongue: or if anie were so hardie as to step forth, and tell his tale, you had a spell to
 charm.

^a Non solent Pontifices libenter permittere, ut suorum prae-
 decessorum res gestae aut opi-
 niones, quae authoritati Papali
 suffragantur, vel impugnentur,
 vel in dubium vocentur. Et
 propterea tam Pontifex ipse,
 quam locorum ordinarii, atque
 haeretice prauitatis Inquisito-
 res satis suot solliciti, ne libri ali-

qui, qui poteſtati pontificie illo modo derogare videtur, in publicum prodeant, & ſi prodierint, vel omnino ſupprimantur, vel à nemine abſque facultate ſpeciali, eaſque in ſcriptis habita perlegantur, donec expurgati fuerint — ita librorum Auctores, non ſemper proprijs, ſed iſtorum verbis loqui, ſuamque ſententiam proferre, quæ ſuis iuſiti, *Epistolæ compelluntur. Reg. Widdrings. Cath. in Apol. pro iure Princ. p. 343.*

^a The booke is forbidden wherein theſe words are; and left out in the laſt of Bigne.

^b Non — habet in terris ſe quicquam excelſius.

^c Cuius poteſtas Maior ſque eſt in terris ſecundum Deum maxima. *Ep. ad Regem Angliæ præſuaſa Com. de Civ. Dei.*

^d It is in the Catalogue of bookes forbidden.

^e Theodorus Baſamoni works are thruſt out of Bigne in the laſt edition, Marſilius Patavinus omitted in the 2. Edit. Tr. veriusque Iuris Doctorem, Antonius de Roſellis in the Index Expurgat. Belg. p. 85. Hiſp. 2. Neap. 156.

^f Petrus non eſt fundamentum Eccleſiæ, ſed Chriſtus. *Eraſ. in Ind. Hier.*

^g Fol. 30. Com. in Lucam col. 1. ad ſinem ubi legitur æqualiter diſpoſuit, deletur particula æqualiter, & ponatur eius loco, non &c. *Ind. Hiſpan. pag. 76.*

^h Reges præterea ac Imperatores, non adſuiſſe tantum Synodo, ſed & præſuiſſe legimus, *Lib. 1. de ſacræ Eccl. M. inſeruiſſe cap. 11. Ind. Hiſp. pag. 96.* ⁱ Fr. Guicciardini loci duo, ob rerum quas continent grauitatem cognitione digniſſimi: qui ex ipſius Hiſtoriarum libris 3. & 4. dolo malo ab Expurgatoribus librorum Pontificijs detracti, in exemplaribus hæcenus impreſſis non leguntur, nunc viciffim ab interitu vindicati. *Vide ſpeculum Pont. Rom. per Steph. Sygedinum. anno 1602.*

charme and turne the words in his mouth. Thus you haue daſhed ^a *Agapetus* the Pope, out of countenance, for offering to ſay ^b that *the King hath no man vpon earth above him:* and ^c *Lad. Kines*, renewing the words againe in his *Epistle to K. Henry the eight*, is clapt vp in priſon, by a ſtrong hand, euen after the time that he had been ſerued with a *Sub paſſa* to witneſſe of our ſide: Thus haue you ſhopt vp ^d *Nilus de Primatu*, ^e *Theodorus Baſamon*, *Antonius de Roſellis*, *Marſilius Patavinus*, and ſundrie others, that are neuer likely to come forth, vnleſſe the Iudges bee pleaſed to ſend a ſpeciall warrant for them. Againe, where one *Eraſmus*, lately of their owne ſide, did confeſſe in the hearing of diuerſe honeſt men, ^f that the Church was not founded *vpon Peter*; and *Stella*, another deponent of theirs, being ſworne and examined, ^g ſaith that the Apoſtles were all equal; ^h *Duaren*, that the Emperors heretofore were not only preſent, but *preſident in Councils*; and laſtly, whereas ⁱ *Guicciardin* hath diſcourſed at large in his *Hiſtorie* of the Popes inuading of the Temporall right of *Princes*, and *uſurping vpon the Church*: All theſe witneſſes, and a hundred more that might haue been alleaged with a wet finger,

for

for vs against them, what with faire promises or foule menaces, they haue vsed the matter so, as they will not now bee knowen of any such words; but are ready to forswear them, if they may be suffered. But, the best is, the words were spoken in the hearing of many; for they stand vpon recorde, and cannot be denied: and there are strong witnesses against them, that will offer to proue, that they haue been solicited and hired (in their hearing, and to their certain knowledge) to vsay them againe. All which if it may be proued against them (as it hath in part alreadie, and shall hereafter more fully appeare) what Iurie is there, that will not finde the matter, or Iudge that will not pronounce sentence, on our side resolutely, and giue them the wages of their iniquitie? But, I heare some earnest Proctours for the court of Rome, answere for them, and say that matters are vrged against them very vntruely, and carried with a strong hand. For, though wee vse to twit them with their *Indices Expurgatorij*, and make the matter very odious vnto the common people, by telling them that there are such books ^a *compiled by men that are so linked to the will and pleasure of their Lord the Pope, that if they bring forth but a bud of such fruite as dooth not relish in their mouthes, they nip it off streight, and teach men to thinke and speake in all respects according to the art and tongue of the Roman;* whether they be old or new, ancient or moderne writers, and doe maintaine the dooing thereof as lawefull: yet forsooth there is no such matter; this is but a scandall (say they) brought vpon them. ^b If it can be prooued, that in any *Index Expurgatorius*, there is any thing in the *Text of the Fathers* commanded to be put out; or that any writer of their

^a Rain, in the Preface of his Conference to the English Seminaries.

^b Ostende vllū Indicem Expurgatorium, qui aliquid quod ad ipsum & genuinum Cyrilli contextū pertineat obliterare præcipiat. Gress. lib. 2. de iure & more prohib. lib. malos, cap. 7. p. 305.

E

side

side doth take vpon him to patronize or defend any such Indices, they wil not offer to speake a word more. Say yelo? you speak like honest men: I pray God you mean as well. Wee accept of your kinde offer: and either so much shall be cleerly prooued as hath been spoken; ^a or else, if wee faile in our proofes, we will not refuse to bee marked in the forehead, for slaundersers. Let this be the first point to be proued;

^a Nomina vel
vnum librum
vnius ex quatu-
or prædictis
Patribus, qui in
villo Indice pro-
hibitorio aut ex-
purgatorio in-
terdicatur: no-
mina, aut fronte
exporrigit, vt
calūniarum
nota inuratur.
Gress. Ibid. pag.
298.

That in your Indices Expurgatorij, made by publicke authoritie, issuing from the Popes Holinessse, there are certaine sentences commanded to bee put out of the Text of the Fathers workes, which are to be seene in some printed Copies, and the annient Manuscripts: and that there is no reason why they should be razed out, saue only that they stand in your way, and make directly against you.

The second; *That you maintaine the purging of Fathers, & blotting out words in the Text, as lawfully done; and haue de facto done it in diuerse of the Fathers workes: especially, in Ambrosē, Cyprian, and Gregorie, printed all of them at Rome.*

^b The booke is
printed Madriti
apud Alphon-
sum Gomez-
um Regium
Typographum
1584. in 4.
^c Indices librorū
Expurgandorum
in studioforum
gratiā confecti

The first point, of *purging the Text of the Fathers*, is thus shewed: It is cōfessed, that there are two Indices Expurgatorij; the one printed at ^b Madrit in Spaine long since, the other ^c at Rome very lately: but, in these two Indices, there are certaine Sentences or words in the text of ^d Greg. Nyssene, ^e Chrysostome, Anastasius, Eucherius,

Tom. 1. In quo quinquaginta Autorum Libri præ cæteris desiderati emendantur: per Fr. Io. Mariam Brasiliensem. S. Palatii Apostolici Magistrum, in vnum corpus redactus, & publicè commoditati editus, Roma cu Typographia R. Cam. Apost. 1607. Superiorum permissu, in 8°. ^d Sen. Col. 116. circa finem, in illis verbis, Eam vero solummodo naturam, quæ increata est, colere & venerari didicimus, deletatur distinctio, solummodo. Quod est ipsissimum verbum Greg. Nysseni. Ind. Hisp. pag. 201.

^e Discede ab improbitate, relinque malitiam, arripe virtutem, pollicere inuolutionem vitæ: Hoc tibi pro defensione sufficet. Ego sanè assero, quod si vnusquisque de nobis peccantibus,

Proco.

Procopius, Agapetus, Didymus Alexandrinus (against Idolatrie, satisfactions, Peters primacy, and for the supremacy of temporall Kings and Princes) blotted out: therefore the proposition is true, and vnderstandable. My assumption is easily proued, by these words in the *Indices*; *In textu, In the Text of such or such Fathers, let these words or sentences bee blotted out.* So much wee know most assuredly, by those few printed *Indices* that haue come vnto our hands: but, if we might be suffered to see the rest (which are many in euery country, not only printed, but perhaps written, to) I doubt not, but we should see the text of *Augustine, Hierome, Chrysostome*, and others of the Fathers works thoroughly purged. The reason that I haue to induce me hereunto is, because I haue seene a printed *Chrysostom*, that was brought from *Cales*, wherein diuerse sentences were put forth by the *Inquisitors*: the words were first blotted-out with the pen, and then while the Inke was wet (see their cunning) they cast drie vermilion vpon them being ground into verie small powder, lest happely otherwise their youths might with *Aqua fortis*, haue recovered the words againe; a matter very easie to be done. But, what need we anie more testimonies out of the *Indices Expurgatorij*, for prooffe of this matter, when themselves do in words openly professe, and in practice shew forth as much as hath bin spoken? namely, *the purging & cleansing of the ancient Fathers.*

Gresfer, that wilie Fox, although in his Apologie for the purging of bookes, he seeme to disclaim any intermeddling with the *Fathers* works, because the sayings of the *Fathers* as they are *Fathers*, need no purging:

relictis prioribus malis, Deo polliceatur verē se non rediturum ad ea, nihil aliud ad pleniorē satisfactionem Deū requiriturus sit.
Que verba sumpta sunt ex S. Chrys. orat. de S. Philogonio.
Ind. Hisp. pag. 20.

Nam Ecclesie Pater ille dicitur, qui Ecclesie salutari doctrina alit & pascit.

cit. Gresf. de Iure & more prohib. lib. 2.

^a Verissimè tunc exhibet filijs suis opus misericordiz. Ib. cap. 9 pag. 321.

^b Eatenus non Pater est, sed vitricus. Ib. cap. 10. p. 328.

^c Totus in eam curam incubueris vt omnia Cypriani scripta mendis antea deformata, nunc in veterem illam integritatem ac speciem restituerentur. *Manutius in Ep.*

^d Felix Cardina's de monte-alto.

^e Petrus Tossinianensis Episc. Venusinus.

^f Obscura explicuimus, manca suppleuimus, adiecta reieci-
mus, transposita reposui-
mus, deprauata emendaui-
mus, omnia demum vt ger-
manam Ambrosij phrasim re-
dolerent -- suppositiis qui-
buscunque abscissis pro vi-
ribus studuimus. *Ep. Felic. Card. de Monte-alto ad Greg. P. 13.* Præclara hæc Patrum monumēta cum Ecclesie ini-
mico in medio tritici zizania
superfeminante, adeo corrupta
ac temerata depromeren-
tur, vt interdum nullam, in-
terdum ineptam, aliquan-
dā fallam, nonnunquam ve-
rò à fidei institutis, & ab ip-
sorum Authorum mente ali-
enam, efficerent sententiā. Ib.
vide etiam *Ep. F. P. Tossinia-
nensis* Episcopi Venusini præ-
fixam Tom. I. operum Greg.
& ad Card. Borromeum ante-
opera Cypriani.

^g Inquisitores. S. fidei nego-
tiji præfecti, lectionem illo-
rum (ne quæ ad vitam data erant operarentur mortem) nec omnibus, nec absque delectu per-
mittebant. *Ep. Card. de Monte-alto Tom. 1. operum Ambrosij.* ^h Neque hac diligentia contenti,

yet (marke his subtile distinction) ^a being con-
sidered as *sonnes*, their words may be corrected;
and censured by the Church, though it be many
hundred yeeres after their decease: or the *Fa-
thers*, ^b as fathers in law, may be purged: that
is, by *Gretfers* interpretation, if they deliuer
any other doctrine than their father the pope,
or mother the Church doth maintaine.

Thus farre the *Iesuite*. ^c *Cardinall Borro-
maus* and *Cardinall Montalto*, with^e the Bi-
shop that put forth *Gregories* works at Rome,
doe openlie all of them professe, that they
haue purged Saint *Cyprian*, ^e *Ambrose*, and
Gregorie, of many spots and blots, thrust in
by heretickes, to infect the mindes of the sim-
ple. This was done partly by the *Inquisitors*;
partly or chiefly by the Popes authoritie; who
haue forbidden the reading of some of those
workes, (as namely of ^g *Saint Ambrose*) vntill
they were reuised by their appointment: lest
their workes printed as before, *qua ad vitam
data erant, operarentur mortem*, might doe
more harm than good, being read without choise
or discretion. And therfore because that nei-
ther *Ambrose*, nor *Cyprian*, nor *Gregorie*, nor
any of the Fathers shall giue occasion of of-
fence vnto the simpler sort, they haue compa-
red them with sundrie good *Manuscripts* (but
they tell vs not how many, nor directly where
they are to be had) ^h collated the authorities

with

with *Gratian*, *Aquinas*, and *Peter Lombard* (which perhaps lighted vpon better copies than are now extant) and lastly, referred all doubts to the Iudge of all cōtrouersies who, no doubt, hath prouided very wisely, that nothing shall come-out that shall bee very preiudicial vnto his Holinesse. And for this cause there is not onely a *College of Inquisitors* appointed to suruay and cense the *Fathers* workes, erected by *Clement the eight*; but a *Vatican presse* also, with all things requisite, ordained for the reprinting and setting forth of them most correctedly: a matter of no small consequence in propagating the *Romish* faith, if God should not raise vp men in all ages to discouer their wicked practices. My *L. of Canterburie*, being not long since the worthy Dean of the *Cathedrall Church of Winchester* hath (in his iudicious Answ. to *Hill*) wished, that some man who had opportunitie and leasure, would take in hand *Gregorie*, ¹ *Ambrose*, and *Cyprian of Rome*. What his Grace longed to see done being *Deane*, and furthered with his first both great and exemplarie gifte (being Bishop of London) is by Gods effectuall prouidence now happily effected, since his Lordships aduancement to the *See of Canterbury*. And who knoweth (as *Marduchee* sometimes sayde

authoritatem adhibemus luculentissimorum scriptorum, vtpote eiusdem *Paterij*, & item aliorum, *Gratiani*, *Patri Lombardi* & ceterorum, - etenim ij cum eruditione prestant, tum exemplaria longe antiquiora habuerunt, quæ minus corrupta minusque vitiosa putantur.

Est. Arg. maiores libros.

² *Gregorium* clementissime *Pater*, sequentur deinceps aliorum SS. Patrum monumenta pristino suo splendori restituta, quibuscum veluti iunctis copijs aduersus hostes Ecclesiæ securus decertantes, diuino auxilio victoriam reportare possumus.

Præsto ad id nobis sunt tot idiomatum diuersi characteres - præsto est *Clementinum* tuum

Collegium, cuius ope ipse polliceri aulam, in re virtutis curaturum, et nulla in re officio meo desim. *Dominicus Basse* Typog. *Vaticanus* Ep. ad *Clem. 8. To. 5. operum Greg.*

Cum Typog. in ipso Vaticano palatio diuinitus erecta, tanquam arx munissima sit veritatis orthodoxæ, non solum tuenda, verum etiam propaganda: ex eaque proditura sint emendatissima Patrum scripta, quæ auxilij, ornamentiq; plurimum afferrent Christianæ pietati. *F. Petrus Tossin*, Episc. *Venerabilis* Ep. *Sincro 4. To. 1. operum Greg.*

³ The tryall of these notable forgeries, some things being added, some diminished, or other changed, is worth good some of our men did undertake in *Gregory* lately put out at *Rome*. Answer to *Hill* in the end of the booke.

⁴ Item, it were a good labour for some men who had leisure, to confer the elder booke with *Prelonius* edition of *Ambrose*, and so make the differences to the world. *J. B.* ⁵ Quis nouit vtrum idcirco,

vnto Queene *Heſter*) whether God hath brought his Grace vnto this highest roome of honour (within the ſpace of ſo fewe yeeres or dayes, as ſcarce was euer heard of before) for this purpoſe, to provide for the ſaferie and perpetuall preſeruatiō of ſo many *Fathers*, and other graue Writers of the Church? which, elſe, are likely to periſh either through our great negligence, or the Papiſts ouer-great diligence and labour. The fruit of our labours; in comparing *Saint Gregories* workes with ſundry auncient *Manuſcripts*, is readie for the preſſe in *Latine*, and ſhall ſhortly come forth *permiſſu ſuperiorum*: and, if God will, that of *Cyprian* ſhall accordingly followe immediately after. In the meane while, I ſhall intreate the Chriſtian Reader to obſerue, how that in *Gregories* workes (beſides the *Expoſition vpon the booke of Kings, Pſalmes, and Canticles*; which neither by *Paterius*, *Bede*, *Io. Diaconus*, or *Ceſar Baronius*, or laſtly by the auncient *Manuſcript* copies, can be ſhewed that he wrote) there are an hundred forty and odde *Epistles* added; which are not found in any one of our copies. And in *Cyprians* bookes, they haue been bold to adde, not only ſundry *Epistles* and workes; but haue blotted and blurred diuerſe of them which are moſt euidently written by that bleſſed Martyr. So that, hee that ſhould looke for the 75. *Ep. ad Pompeium* againſt an *Epistle of Stephanus*, or *Firmilianus Letter to Cyprian*, with ſundry others; may looke till his eyes ſtare in his head; and ſhall neuer finde them, becauſe they haue left them out in their exact *Romane Edition*. And exact it muſt needs be, that was peruſed by ſowre *Cardinals*, with the aſſiſtance of a ſiſt, *Cardinall Borromeo*; a man that was lately ſainted for his

his good works: I hope, they count this for none. For, if they doe, they may aswell dissaint him hereafter (as saint him now) for his great negligence, or partialitie rather. In setting forth of *Cyprian*, his negligence was such, that *Pamelius* hath in aboue 500. places, taken him tardie, in these tearmes, or the like; ^d Thus read *Manutius* before very corruptly: this word was added very superfluously in the Roman Edition: I wonder what made him read thus; it is wonder that hee followed not the ordinarie reading in this place: it is to be preferred before that of *Manutius*: thus hee reads; but not so well: this was omitted by *Manutius*, and well restored by vs: here *Manutius*, and *Morelius* both had changed the reading, all for the worse. Thus reads he: but, I know none that reads so besides.

Alas, poore *Manutius*, that hee should bee thus blamed, when the *Cardinals* were in fault, that had the ouer fight & charge of that business. And, if we beleue *Manutius* protestation, in the Preface to the Book, the book was done with such singular care and exquisite diligence, that it was wonder that *Pamelius* being but a plaine *Chanoine* of *Bruges*, durst be so bolde as he is, to taxe it in so many hundred places; especially seeing *Baronius* is so farre wedded to the Roman Edition, that he confesseth the reading of *Pamelius* to be better, and yet hee thinks himselfe in conscience bound to follow this. The Roman Edition is likewise followed by *Bellarmin* and others: and, amongst other motives, this was one, no doubt, because as in words it doth varie from other Editions, so also it doth greatly differ in the order of the Epistles, in so much, that he that would compare the Roman with other Editions, or with the Manuscripts, shall hard

^d Sic *Manutius* nescio quis prauam illam disfunctionem introduxit.

Annot. in Ep. 2.

Corruptissime habebatur Ib.

Minor cur vulgata lectio non secutus sit.

Pamel. Annot.

in Ep. 7. *Manut.*

non recte, forte

errore scripturae.

Ib. magis

places hæc vul-

gata lectio quâ

illa *Manutij*.

Annot. in Ep. 8.

Mutauerunt

hanc lectionem

Manut. & *More-*

lium - verum

non recte. An-

not. in Ep. 12.

Manutij, co-

dex mendose

Ep. 3. in An-

not. *Manutius*

habebat omnia

corrupte. An-

not. in Ep. 19. Ex

hoc loco patet

emendatus hic

passum exem-

plar *Morelium*

quam *Manu-*

tium. Annot. in

Ep. 38.

hardly finde a meanes to know the order of them, Againe, an other reason why this Edition is cited before all others, is, becauſe it is harder to be gotten; ſo that the reader of our ſide ſhall ſeldome come to ſee the place in the Originall, but muſt be faine to ſeek it in ſome other Edition. The like pranks they haue played vs, in the putting forth of *Ambroſe at Rome* in ſiue tomes: ^k which were ſeauen yeares in printing before they came forth. What the cauſe was of their long ſtay, may eaſily be gheſſed, if we conſider onely the *fiſt Tome*; wherein are his *Epistles* and *Sermons* contained; which they haue diſordered, throughout that whole Tome. For, that which is the *third Sermon* in the *Roman Edition*, is the *29. Sermon* in the *Paris*; and that which is the *20. Sermon*, in the *Roman*, is the *ſecond* in the *Paris*. And thus in the booke of *Epistles*, that which is the *ſixt Epistle* of the *firſt booke* in the *Roman Edition*, is the *80. Epistle* in the *tenth booke*: and againe that which is the *threſcore Epistle* of the *eight booke*, is the *fiſt Epistle* of the *firſt booke*. Thus you ſee, into what a Chaos, and confuſion they would bring al things, if they might be ſuffered. I ſhould haue ſworne, they had learned this art firſt of *Sixtus Quintus*, but that his Bible came out ſome few yeares after. For, in his vulgar Bibles (becauſe men ſhould not be too perfect and exact in quoting Chapter and verſe of the Bible) hee hath altered the verſes in euerie Chapter almoſt, from the *Lonan* reading, and all the Bibles that were before. And if anie man ſhould haue beene ſo abſurde as to haue followed him in this fooliſh order, vvee might haue bidde our *Concordances* farewell; or elſe (which had beene no ſmall labour) haue reformed them

^k The 1. Tome
was printed at
Rome in the year
1580. The 2.
Tome 1581.
The 3. in the year
1579. The 4.
1581. The 5.
Tome in the
year 1585.

them according to his Bibles. For, where other Bibles (the later, of *Clement*; the former, of the *Lonanes*) make 31. verses of the 1. *Chap. of Genesis*, he makes but 29. Where they diuide the 2. *Chapter* into 25. verses, he diuides them but into 20: and in the 30. Chapter of *Numbers*, where the *Sixtus Bible* hath left out two whole verses almost, it makes but 6. verses; whereas in all other Bibles there are seauenteene verses. But I obserue an other policie of our Romanists, in their putting forth of Saint *Ambrose* in that confused manner as hath bin shewen: for, they haue found it best fishing in a troublesome state. And as cut-purses do gaine by a throng, and seditious men in a troublesome world: so the *Papists* haue made their benefit by this confusion; and their gaine is, that by this means secretly they haue inserted amongst Saint *Ambrose* workes, about 50. Epistles and Sermons, which are neither to be found in the former Editions, nor in that of *Paris*, which came out immediatly after this. But the reason of that may be, they stayed long looking for this last *Tome* when it would come forth; and in the end they were faine to print it without it: which, in my opinion, makes that Edition of *Ambrose* which was printed at *Paris* 1586. with the Ship, neuer a whit the lesse saleable. For, if a man might aske them *Quo warranto*, by what warrant they haue thrust in so many Treatises into that holy *Fathers* workes: what answer can they make? but this; *Quod volumus sanctum esse*, we are your spirituall gouernors, *Inquisitors*, and directors: prie not too curiously into our actions, examine not our dealings, nor inquire after our Editions. For otherwise, the vse is when any man doth put forth any new Tre-

F

tise,

* Ambrose
workes at Paris
were printed in
the yeere 1586.
It was 7. yeeres
in printing:
mean-while all
other Editions
were forbidden.

^a Nonnullos
præterea Trac-
tatus, & Episto-
las ac Sermo-
nes nusquam
adhuc typis da-
tos, a maiorib;
tamen diu desi-
deratos, multo
conquisitos la-
bore, operi ad-
didimus. *Felix*
Card. de Monte
alta, in Ep. To. 1.

tise, to shew where hee had it ^a in particular, (not in
generall onely) *ad facti fidem asserendam*, that he may
not seeme to haue counterfeited it in his owne name, or
printed it otherwise then it is found in the yvritten co-
pies (though therein also a man may bee easily begui-
led, if he haue not store of copies and iudgement with-
all). They haue herein failed vs: and vnlesse they can
bring forth good prooffe where they had these Ser-
mons, Epistles, and Treatises, they are to bee apprehen-
ded vpon suspicion of forgerie. And yet if they
should finde where they had them, that is not enough,
vnlesse they can make it appeare that they did not know
they were stolne and counterfeited. The last feat that
they haue played vs in this new *Ambrose*, is this; They
haue changed the *Titles* and *Inscriptions* of the Sermons,
after a strange and lewd manner, sometimes to their
great aduantage. As, wherebefore, there was a Sermon
De fide Petri, of the faith of Peter so inscribed, they
haue intituled it thus, *De Cathedra S. Petri, of the chay-*
ring of Saint Peter; a solemne feast day amongst the Pa-
pists. Which holy day, though it be marked in red let-
ters in the ^b *Roman Calendar*, for a ^c double feast, to bee
solemnized the 18. of Ianuarie: yet in an olde *Missall*,
that is in our publique Librarie (giuen heretofore by
^d *Leofric the first Bishop of Exeter*, vnto the *Cathedrall*
Church of Exeter, and by them vnto vs) there is no such
feast neither in red nor black, double nor single. Belike,
at that time neither the Sermon of Saint Peters chayre
in *Ambrose*, ^e nor those in *S. Aug.* with other pretty
Pamphlets of the same litter were knowe, which ^f *Torren-*
sis (that finds so much fault with *Erasmus*) cites as his; but
with an exception, that if all of them be not *Saint Aug.*
owne;

^b Martyrol. R^o.

Cass. Baron. p. 34.

^c Cathedra S.

Petri Roma.

Duplex missale

Rom. Restitu-

tum. *Salmanti-*

ca 1588.

^d Hunc Missa-

lem *Leofricus.*

Episcopus dat

Ecclesie S. Pe-

tri in Exonia:

verba in princi-

pio Libri.

^e Rain in Coll.

pag. 154.

^f In Confess.

Aug. lib. 1. cap.

99. Tit. 2.

ownes; yet the most are theirs who liued the same time, and all (no doubt) were written by learned and godly men. And againe, although they do not auaille much to conuince the opinions of Sectaries: neuerthelesse, there will be godly men and learned, who will permit and iudge them to be Saint Augustines owne, and will take both delight and profit by them.

Surely, I am of *Torrensis* opinion, that a man may take some delight in reading such fabulous reports, by waie of passe-time: but, I thinke there is no great profit in reading these or anie other of their *Legends*. For, in one of these Sermons of the chayre of Saint Peter (which I wonder how the *Louanists* haue omitted) whose beginning is, *Quamuis solemnitas*; the end, *esse mereatur, Amen*; there is^a such a pretty story of the first originall of this feast, the first day of Lent, and the cause why it vvas instituted, that it is pitie *Baronius* neuer sawe it, to haue made some vse of it. ^b For, there is Prayer, Oblations and Sacrifice for the dead; not onely that their paine might bee mitigated, but that their sins might be forgiuen them (wherein, the compiler of this Sermon goeth a note a-boue *Ela*, as they say):^c and this custome, he sayth, was euer the custome of all the Churches of God.

Of this Sermon wee haue one or two Copies^d in written hand: which, for very shame, (it may bee) the *Louanes* seeing such risse-raffe doctrine in it, would not take into his Worke. For, in this very kinde they were so honest, that they haue thrust two other Sermons, of the selfe-same argument, (but yet, a little more cleannie wrought) into a corner; though *Raronius* himselte, that is wont to search out such odde

^a Bene Neale
Cathedra, inter
ipsa ieiuniorum
initia nobis

Deus praestitit,
ut dies quae pri-
us erat intem-
perantiae, nunc
sit sobrietatis
&c.

^b Orent quoti-
die pro charis
suis (defunctis
scil.) interpe-
lent Dominum
voce flebili,
precentur eis
errorum veni-
am, lapsum re-
missionem; pas-
cant esurientes
&c. - ut si quid
defunctorum
negligentia mi-
nus factum est,
sive uiuentium
impleatur.

^c Haec non no-
stra doctrina
est, sed Ecclesi-
arum: & si Ec-
clesiarum, utiq;
Dei: quia Ma-
gister Ecclesia-
rum est omni-
um Deus.

^d In the pub-
lique librarie

^a Extant, de
Cathedra Petri
Sermones 2.
S. Aug. 15. &
16. de Sanctis:
quorum prio-
rem miramur
reiectum in Ap-
pendicem in
Schola Louani-
ensi; cum nihil
habeat quod
Aug. esse impe-
diat. Baron, in
Martyrologio
ad Ian. 18. pag.
34.

corners now and then, ^b doth wonder at their boldnes. The greater cause haue wee to wonder at his folly, and want of iudgement, that would seeme to approue of that, which in it selfe, and in the iudgement of the *Louians* (who were no partiall Iudges in our behalfe) was esteemed a meere fopperie. In this point of corruption (vnder pretence of correcting the auncient *Fathers* of the Church) I could bee very large in prosecuting the seuerall wrongs done vnto our young students in Diuinitie: but, hauing intreated briefly, in this 4. Part, of these seuerall points very remarqueable; of Papiists disesteeming of *Fathers*, erecting an office for prohibiting and purging of all sorts of bookes, especially the *Fathers*, which (in their Indices) they first command to bee purged, and then defend it in their writings and practice, as you see by their *Vatican* prints; I will only note vnto you some two or three abuses moe about the *Fathers* workes, springing out of their *Indices Expurgatorii*: and afterwards I will draw aside the curtaine, and plainly lay-open before your eyes, this fowle mysterie of iniquitie (contained in sundrie *Indices Expurgatorii*) drawne into one Table; that you may learne hereafter for euer to detest and abhorre them.

Wee haue, in recapitulating the seuerall wrongs offered vnto the precious monuments of those worthy writers which God hath stirred vp in all ages, vrged the great and open iniurie and impietie done vpon the body of the *Fathers*, and other writers, which concerns the adding and taking; or changing the words of the Text. There is an other kind of wronging their books: which, though it be more secretly and cunningly carried, yet it is no lesse hurtfull and dangerous; and the wrong done

done, is of two sorts : either by corrupting the *Glosse*, when they dare not adventure vpon the *Text*; or by marring the *Index* or *Table*, when they list not to meddle with the booke it selfe : albeit the same words be found in the booke, or *Text* it selfe, which are commanded to be put out both in the *Glosse* and in the *Index*. In the Bible of *Robert Stephens*, vpon the 15. chap. & 6. verse of *Gen.* these words in the *Glosse* are commanded to be put out; *Abraham fide iustus, Abraham was iust, or iustified by faith*: which are all one with the words of the *Text*; as the *Dowists* translate them; *Abraham beleueed God, and it was reputed to him vnto iustice*. This authoritie is vrged thrice in the new Testament: *Rom.* 4. 3. *Gal.* 3. 6. *Iam.* 2. 23. Againe, *Exod.* 18. 16, *Moses* telleth *Iethro*, that when any controuersie chanced amongst them, *they came vnto him to iudge betweene them, and to shewe the precepts of God and his lawes*. Out of these words there is drawn this note; *Moses secundum leges Dei iudicat lites populi*: which they haue caused to be put forth in the *Roman Index*. Thus, on the first verse of the 25. Chap. of *Leuiticus*, they haue expunged the *Glosse* in the margin; *Sculptilia prohibet fieri*; *God forbiddeth them to make any grauen thing*: though the words of the *Text* are in their owne Translation, *I the Lord your God; you shall not make to your selues an idoll and thing grauen*. Againe, 1. *Reg.* 7. 3. We read these words in the *Text*; *Prepare your hearts to our Lord; and serue him onely*: and yet the *Glosse* in the margin; *Serue him only*; *Seruandum soli Deo* must be blotted out. *Iob* the 9. verse the first, we find, that *man compared with God cannot be iustified*; and yet the note thence deriued in the margin most naturally,

Deleatur illud, Abraham fide iustus, Ind. Rom. pag. 48. The Dowists translation of Genesis.

Deleatur illa verba, Moses secundum leges Dei iudicat lites populi. Ib. pag. 48. Deleatur illud, Sculptilia prohibet fieri. Ib.

Deleatur illa verba, Seruandum soli Deo. Ib. pag. 50. Ib. pag. 52.

^a Deleatur illa verba, Christus hostia pro peccatis nostris.

Ib. pag. 53.

^b Ex Olympiodoro c. 9. col. 617.

B. abrade notā

Marg. mystica

corporis participatio, & scribe,

Nedum mysticē,

sed verē &

realiter ipsum

Christi corpus

in Eucharistia

participamus,

Ib. pag. 77.

Item in Philone

Carpathio Col.

720. E. dele

notationem

mysticum cibum

corporis Christi

possides Ecclesia.

Et scribe, verum

Christi corpus

realiter in cibū

datur Ecclesiz.

Ib.

^c Honore quo-

libet sublimio-

rem cum be-

at dignitatem

scribere in margine

Inter Seculares

puras duntaxat.

Ib. pag. 108.

Statuimus, id

est, abrogamus;

vel, ponitur

Statuimus, pro

consulimus.

Dist. 4. Statui-

mus.

^d Vide Collationem celsuræ in Glossas Iuris Canon. per Jo. Pappam. 1599.

^e The Cen-

may not be read: *Deleatur illud; Comparatus Tob iustitia Dei, comparatione hominis iustitiam nullam declarat.*

Lastly, where Christ is noted to be the sacrifice for our sinnes, vpon the words of the 40. Psal. ver. 6. & 7. according to the Hebrew account, as is obserued by S. Paul

Heb. 10. 5. they haue willed the words, *Christus hostia pro peccatis nostris*, Christ is the sacrifice for our sinnes,

most ^a blasphemously and impiously to be dashed out.

And, would they not in time, if they might haue beene suffered to goe on in this sacrilegious course, haue razed

the words of holy Scripture? Let this suffice for aduertilemeat, which hath beene spoken, for the purging

of the *Glosse*, be it neuer so proper, naturall or pertinent, if it seeme otherwise in their account; whiles they must

be suffered ^b to make hereticall *Glosses*, (as, against the mysticall receiuing and participation of Christs bodie

in the Eucharist: which is defended by *Olympiodorus* and *Philo Carpathius*) or vntrue: as, in Pope *Agapetus*

words; ^c where he tells the Emperour that *he hath a dignity far aboue all other men; that is* (say they) *meere secular men*: for, thus they teach vs to conster his words; di-

rectly against the purport & purpose of the Author in 20. places. Sometimes, their glosses are ridiculous: as,

Telephorus ieiunium in Tituis, id est abrogauit. Telephorus

Of al 3. sorts if any man can haue the patience to endure,

or leasure to read them, you may find store of examples in the Canon Law, and in the obseruation of the Roman

Ignisitors vpon the second edition of Bigne his Biblio-

theca veterum Patrum: whereunto I remit the reader, and come now to speake of their notable fraud and cun-

ning

ning in framing *Tables* and *Indices* vpon the *Fathers* works, so craftily and cunningly, that whereas they serue for a hand to point at the chiefeſt ſentences in each Author, they either remoue or turne the hand aſide; to the great detriment of thoſe which vpon a ſodaine occaſion, are to ſee what ſuch a *Father* ſayth to ſuch a point, and haue not the leaſure to peruſe ouer the whole book. Herby chiefly the younger ſtudents are like to be preiudiced moſt: who, before they come to read ouer all the *Fathers* workes in their originals, (wherunto they are diligently to be aduiſed), may haue great uſe of theſe *Concordances* and *Tables*, which, if they be truly & painfully gathered, the beſt Diuine amongſt vs or them, may haue occaſion at one time or other, to haue recourſe vnto, for reſreſhing his memorie, or perſuing the notes which he hath formerly gathered. But, they deale with our young Schollars, as *Holofernes* did with the *Iſraelites* at the ſiege of *Bethulia*: they breake the conduits, cut the pipes aſunder, and ſtoppe all the paſſages which may bring them prouiſion of good and whoſome water. Thus in the *Table* of *Chryſoſtoms* workes, they haue put out certaine words, (in his third Sermon vpon *Lazarus*, *Tom. 2. pag. 1355.*) which evidently ſhew vnto vs the perſpicuitie and plainneſſe of the Scripture. The ſufficiencie of the Scripture, proued, in his Commentarie on the 95. *Pſal. Tom. 1. pag. 960.* is likewise put out. So likewise for Iuſtification by faith alone, vpon occaſion of Saint Pauls words, *Non ſolum ſed & gloriamur in afflictionibus*, *Tom. 3. pag. 945.* Thirdly, the Church founded vpon the rocke of faith, not vpon the perſon of Saint Peter, in his Sermon of *Pentecoſt*, *Tom. 3. pag. 877.* Fourthly, againſt auricular Confeſſion; in his

*ſure vpon the
ſecond Edition of
Bigne Par.
1589. would
make a prettie
big booke of it
ſelfe. Ind. Rom.
pag. 63.*

*See the Index of
Spaine reprinted
at Samur, in the
Preface, where
there is a Survey
made of all theſe
places.*

3. *Sore.*

3. *Ser. of Lararus*, 1. *Tom.* 2. p. 137. Thus in the Table of *Hilarie*, a plaine place, that directvs vs to *Hilaries* words against the doctrine of merits; and in the Index of *Hierome*, another place against the worshipping of Images, is casheerd, and blotted-out: as you may see in the Preface of the *Index Expurgatorius* reprinted at *Samur*. This is an intolerable wrong and iniurie, done vnto poore students in Diuinitie: but that is not all. For, though they doe not altogether deprive them of these Tables or *Indices* to the Fathers works; yet by causing new Tables to bee published, wherein they omitte whatsoeuer makes against them, & thrust-in that which is not to be found in the bodie of the works; they so order the matter, that hee that is desirous to make vse of their Tables, and *Concordances*, shall not only not reape benefit by them, but receiue great harm from them.

Here in this last clause and final conclusion, if the detections of their sundry diuelish and Satanicall stratagems in each kinde, were not sufficiently demonstrated to each mans conscience, endewed with pietie and the feare of God; I would haue aduentured once more to haue made the passage yet easier to the vnderstanding of that which hath been deliuered: but, *Verbum sapientis fat est; I hope you are wise*, and will make vse of that which hath been spoken. I desire no man to relye *in fide aliena*, on my credits; nor to see with other mens eyes: but, if hee haue not the *Indices Expurgatorie* hereafter mentioned (as indeed the Copies are few, and hardly to be gotten) and that hee chance to doubt of any point, concerning them; my request is, that he would come and * see whether the words be not (as farre as humane infirmitie will permit) truly alleaged out of their owne books,

* In the publicque librarie.

books, and so remaine not faithlesse, but faithfull. And now I descend to deliuer you an Epitome or brieue Table of that which hath bin spoken concerning their *Indices*.



A Table of the Diuinitie books first
set-forth, and approued, then
censured by Papists.

Theodorus Abucares was sainted by Bigne in his 2. Edition, and dissainted in the 3. set forth according vnto the Censures of Rome. He was sometimes Bishop of Carum, and is censured in 3. places in the *Index Expurg. at Rome. pag. 136.*

2 The *Acts or proceedings of the Duke of Niuers* with the Pope, Printed at *Frankford*, is vtterly forbidden in the *Roman Index. Pag. 731.*

3 S. Adelman, as he is called by Bigne in his 2. Edition, is put out of the number of Saints by the *Inquisitors at Rome*, and his *Epistle about the Eucharist* censured in two places. He was sometimes Bishop of *Brixia*. See the *Index Expurg. of Rome Pag. 125.*

4 S. Ado wrote a booke called *Breniarium Chronicorum*, corrected by the *Roman Index. pag. 245.*

5 Agapetus both ^a Deacon, and Pope of Rome, (though ^b Bigne make him onely Deacon of *Constantinople*) wrote a ^c booke of instructions vnto *Iustinian* the Emperour, which is foolishly glossed in the *Roman Index. pag. 108. Maledicta glossa qua corrumpit Textum.*

^a Vide *Clarem. de vitis Pont. pag. 140.*

^b In vita Agapeti.

^c Big. To. 2. pag. 794.

^d Tit. *Expositio Capitum admonitionum.*

To. 3. Col. 9.

6. *Angelus*, Bishop of *Ravenna*, wrote an *Epistle de ratione recte fidei*, corrected, if not corrupted in two places, In the *Rom. Index. pag. 124.*

^a Peracris ingenij & doctrinæ.
Poss. Tom. 3.
verbo Pap. Massonius.

7. *Agobardus* Bishop of *Lyons* workes, have been lately published by *Papyrius Massonius*, ^a a man very acute and learned; his bookes neuerthelesse are prohibited in the *Rom. Index*, vntill they bee purged. *Vide Ind. Rom. pag. 737.*

ⁱ Poss. To. 1. p. 36.
² Tom. 3. Bibl. Sf. Patr. Col. 1187.

8. *Alcunius*, or *Albinus* (as *Sigebert* ⁱ calls him) an Englishman, *Bedes Schollar*, and *Rabanus* Schoolemaster; wrote ^k 3. bookes *de Trinitate ad Carolum Regem. Sixtus Senensis* in his Preface, and diuers others, do fallily attribure this book to *Caluin*, (as indeed *Alcunius* and *Galainus* are all one name, by a Metathesis and change of the Letters). They charge him with making this booke, and printing it in *Alcunius* name: when both the note of the beginning and ending of this book, is to be seene in an ancient *Manuscript in Lincoln. Coll.* and the very copie it selfe, written (as it may be coniectured) aboue 500. yeares agoe, to be seene in the *Princes Librarie* at *S. Iames*, and elswhere. The booke likes not the Papists, and is corrected as his; in the *Rom. Index, pag. 129.* by taking away some marginall note, he is likewise put out of the *Catologue of Saints.*

Tom. 3. Bibl. Sf. Patr. Col. 1041.

9. *S. Aldhelmus* Bishop of *Shireburne* in England, famous for his sanctitie and learning, hath incurred the *Roman Censure. Pag. 128.*

Tom. 6. Bibl. Sf. Patr. Col. 451.

10. *S. Algerus*, wrote three books of the Sacraments: which are reprobued by the *Master of the sacred Palace*, in aboue 7. places. See the *Index Expurg. Roma, pag. 223.* and he himselfe is vnfaunted:

11. *Petrus de Alliaco*, Bishop of *Cambray* in France,

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10. *Gerſons* maſter, wrote a booke of the Reformation of the Church, printed with the Councell of Baſile: it is not for nothing, that *Poſſenine* hath put in a Caueat againſt him.

¹In Appar. Tom.
3. pag. 32. inter-
gro iudicio le-
gendus.

12. *Anaſtaſius* Biſhop of *Nice*, published an anſwere to certaine *Queſtions*, moued vnto him by certaine Orthodoxe Chriſtians: it is purged aſwell in the Text, as in the Gloſſe ^m in fiue places, by the *Diuines* of *Spaine*; in ¶ 24. by the *Diuines* of *Rome*.

^{Bibl. SS. Patr.}
^{Tom. 1. Col. 13.}

^m Vide Ind.
^{Hijp. Exp. p. 10.}
ⁿ Ind. Rem. p. 66.

13. *S. Anaſtaſius* the *Synaite* and *Martyr*, is in the *Roman Index* put out of the Calendar of Martyrs: and his booke of *Hexameron*, haue certaine marginall notes which are corrected in 19. places.

^o Rem. Ind. p. 70

^{Bibl. SS. Patr.}
^{To. 1. Col. 181}

14. *Andrew* Biſhop of *Caſarea* commentarie vpon the Apocalyps, is censured in the *Rom. Index*. pag. 84.

^{Bibl. SS. Patr.}
^{To. 1. Col. 1308}

15. *S. Antonie*, commonly called the *Great*, a moſt worthy Abbot in his time, hath had much wrong done vnto him of all hands. He wrote amongſt other Treatiſes a booke called *Meliſſa*, or Sermons: and firſt the *Diuines* of *Spaine* haue corrupted the Text in 26. places. Secondly, the *Inquiſitors* of *Rome*, haue added 20. places more in their *Index Expurgatorius*. Thirdly, the *Maſter* of the ſacred Palace, hath vnſainted him. Fourthly and laſtly, they haue purged the whole booke in their laſt of *Paris*; by commandement no doubt of their Superiours. So that now he may be called *Antony the liſtle*. For they haue made him little enough. His Epistles are likewise censured and ſcholied in 2. places. See the *Ind. of Rome* pag. 117.

^{Bibl. SS. Patr.}
^{To. 5. Col. 877}


^p Ind. Rem. pag.
199

^q Par. 1610. the
booke is omi-
ted.

16. *Antiochus*, firſt a Monke, and afterwards Abbot in *Paleſtina*, a very learned and godly man, hath put forth certaine *Homilies*, which are censured onely in 3.

^{Bibl. SS. Patr.}
^{Tom. 2. Col. 532}

places of the margent. *Vide Ind. Rom. pag. 104.*

17 *Antoninus* Bishop of *Constant.* wrote an *Epistle* of comfort to *Arcadius* being in banishment: it is censured in one place. See the *Rom. Ind. pag. 123.*

18 *S. Aponius Com.* upon the *Canticles*, cited by *Bede*, is censured in the *Index Rom. pag. 78.* in two places; he is also one of the discarded Saints.

Bibl. SS. Patr.
Ed. 2. To. 8. Col.
729.

19 *P. Apollonius Collatinus* a Priest, composed fowre books, *Of the destruction of Iernsalem*; his bookes are censured in the *Rom. Index pag. 268.* that we can neither finde censure, nor booke in the last of *Paris.*

20 *An Apologie*, intituled in Latine, *Contra reformatos S. Francisci ad mentem S. D. N. per F. Manfredum ordinis Minorum de observantia*, is vitterly forbidden. See the *Ind. of Rome, pag. 738.*

21 *Tho. Aquinas* works were printed at *Rome 1570.* by commandement of *Pius 5.* purged from the corruption of fallaries and Hereticks. I hope you know their meaning.

22 *Arator*, a Subdeacon in the Church of *Rome*, his bookes are corrected in two places. *Ind. Rom. pag. 262.*

23 *Ric. Fitz-rauf* Archbishop of *Armagh*, wrote a book of *Summes* against the *Armenians*, and other Treatises: take heede (sayth *Possennine*) how you reade them printed An. 1511. I hope no wiseman likes the print any whit the worse for his rash censure.

See his *Appen.*

24 *S. Arnaldus* Abbat of *Bona Vallis*, *S. Bernards* Compeere and companion; wrote diuerse Treatises in commendations of the *B. Virgine*, of the seauen words vpon the Crosse, and the twelue Cardinall workes of *Christ*, which commonly are cited vnder *Saint Cypri-*

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any name: Surely he hath done much good service to the Church of Rome, it is pittie hee was not sainted: or rather what pittie was it, that beeing sainted in one Edition of Bigne, hee should bee unsainted in another.

^cIn the 2. Ed. so.

^{Par.} 1589.

^dIn the 3. Ed.

^{Par.} 1610.

25. *S. Augustines* workes printed at Paris by Merlin, are censured by the **Index of Naples*, for one only note **Page* 18. in the margin. The same, printed at *Par. apud Carolam Guillard, Viduam &c. Anno* 1555. haue 67. notes, corrected in the *Index Expurg.* printed at *Antwerpe*: the Diuines of Spaine in their *Index*, haue the like number.

26. *Do. Auila* a Spaniard, an excellent man and a good Preacher, amongst other bookes of his, there is printed a Treatise called, *Audi filia*, at *Alcala* 1556. Vide *Ap. Post.* without the Authors priuie: (as *Possennine* sayth): *To. 2. p. 175.* A verie likely matter: the booke hath somewhat in it, which is not so well pleasing to the *Censors*.

27. *S. Bachiarus* one that liued in *S. Aug.* time, and wrote *de lapsis recipiendis*, is thrust out of the Martyrologe, and put into the **Index Expurg. of Rome*, hauing **Page* 123. well enough escaped the *Spanish Inquisition*.

28. *S. Theodore Balsamon*, Patriarch of *Antioch*, hath written very manie Commentaries, vpon diuerse of the *Fathers* workes, which are extant in the second Edition *Bibliotheca Sanctorum Patrum*: but you shall not finde one of them, in the last of *Paris*. So hateful is the name of *Balsamon* vnto them, that it were well now, if he could holde any place with them.

29. *S. Basile*, sometimes Arch-bishop of *Seleucia*, hath written vpon the *Annunciation of the blessed*

G 3.

Virgine,

Virgide, and 30 *Sermons upon Lazarus* translated by Pelsan the Iesuite. Hee is now plaine *Basile*, in the *Roman Index*: his bookes are censured but in two places of the margent, and yet they cannot be admitted in the last Edition of *Paris*.

30 *S. Basil* Bishop of *Casarea* hath a proper *Liturgie*, corrected or corrupted rather by two false *Glosses* in the *Index of Rome*. p. 213.

31 *S. Berengosius* hath written of the inuention of the *Crosse*: there is a note or two that doth not very well please the *Inquisitors*: they haue thrust the notes out of the book, and the Saint out of the *Calendar*.

32 *Casar Baronius* former Editions of his *Martyrologie* are forbidden, or at the least not acknowledged in respect of the later.

33 *Fr. Baldwini Constantinus Magnus*, is forbidden in the *Rom. Ind. of Bookes* forbidden.

34 *Natalis Bedae Booke of Confessions*, is prohibited in like sort to be read: it is an easie matter to ghesse at the cause.

35 *Bellarmines* first Editions, are not acknowledged by *Bellarmino* himselfe, for his: the reason was, there were so many faults of the print (as *Possennine* sayth *Bellarmino* reported vnto him, in the yeere 1598). If *Bellarmino* had not written a booke of *Recognitions* lately, or that we could not shew many things changed, some omitted, & very many added, we would beleue this to be true. But the contrarie is most manifest; viz. that *Bellarmino* hath, and doth, and will retract more and more.

36 *Io. Benedicts Summe of Sinnes*, is in manie things carefully to be read, for feare of Protestantisme, Lutheranisme, or Calvinisme, I warrant you.

*Dum plurima
Annalibus di-
gerendis per-
uoluta fuere,
agnouit inge-
nue, quæ pri-
mis editionibus
aut manca, aut
non omnino ad
plenam verita-
tem abs se fue-
rant scripta. *Pos-
senn. Tom. 1. pag.
257.*
Ind. Lib. Prohib.
pag. 204. 34.
Vide Ap. Posi.
Tom. 3. p. 147.
Sic enim *Bel-
larmino* mihi
de hac re quæ-
renti respondit,
dum esset *Per-
rariz* Anno
1598.
Printed *Lugd.*
1593. In multis
caute legendus
est, atque in
quibusdam im-
memor eorum,
quæ sanxit *Tri-
dentina Synodus*
Sacro sancta.
Posi. Apar. Tom.
3. pag. 121.

37 *Paulus Benius Eugubinus*, writ a booke in quarto, *Of ending the Controversie* (that hath long bin in *Spain* and elſewhere, betwene the *Iesuites* and the *Dominicans*) about free wil &c. printed *Ratavi*, 1602. The booke is lately called in, and as I heare burnt.

^a See the Roman Index pag. 740.

38 *Benna* the false Cardinall, because hee was made by a false Pope as *Possennius* would haue it, wrote the life of *Gregorie the seauenth*. The booke is grievously vexed by alying censure of *Possennius*; but if all were false Cardinals, that were made by false Popes, how many true Cardinals should we finde?

^b Fertur scripsisse vitam Gregorij 7. impudentissimorum mendaciorum plenam. *Poss. in App. Tom. 1.*

39 *Bertram* a Priest in *France*, writ a booke of the *Bodie & Blood of Christ*, in *Carolus Calvus* time, about the yeare 810. *Clement* the 8. hath vtterly forbidden the reading therof, & vnalesse it be with a minde to refute the errors therein (as they say) contained: the *Diuines of Doway* haue censured it madly in diuerse places; but especially pag. 1137. reading the cleane contrary, *Inuisibly, for visibly*. Is not this to giue vnto children, when they call for bread, stones; for fish, scorpions? But that which is most ridiculous is this: the Pope vtterly forbids the booke to bee read; the *Diuines of Doway* provide that it may be read, because the Author of it was a *Catholic Priest*; and the booke is not so much to be blamed as men thinke: they in some sort commend it, & he vtterly dislikes the booke.

^c pag. 221. *Ans. Poss. App. par. pag. 130, Tom. 1.*

^d Nisi quis concessa S. Sedis Apostolicæ, ad retellendos, qui ex illo autore errores afferantur, hærencos velit reuincere. *Ib.*

40 *Qistus Betuleius* learned *Annotations upon Tertulian*, are purged in 25. places by the *Diuines of Doway*. See the Belg. *Ind. pag. 82.*

^e Finis Catholicus Presbyter. *Ind. Belg. p. 12.*
^f Nihil namque reprehensibile in eo est præter obsecrationem elocutionis &c. *Vide Appar. pag. 230. Tom. 1.*

41 *Lucas Bertini* wrote a booke with this Title in Italian; *Oraculo della rinonazione della Chiesa*: the booke is too good for them. I would they would let vs haue it,

Index Lib. Prohib. pag. 180.

since.

since they haue prohibited it.

42 The Bible printed at Lyons apud Io. Tornesium anno 1567. is, in the beginning, purged of the Brieft of the Bible; and in the later end, of all the Index and Sentences of the Scripture. See the Index of Spaine pag. 16.

43 Santes Pagninus Bibles, printed Lugd. apud Hug. à Porta, anno 1542. are corrected about the Glosse, in 44 places by the Dinines of Spaine pag. 16.

44 The Bible of Rob. Stephens with the double Text, and Annotations of Vatablus, hath about 200. places in the margent, and one or two in the Text, commanded to

be purged, by the Inquisition of Spaine, and Rome. I will shew you a taste thereof, that you may know where of the purgation is made, and what Ingredients are in it.

Gen. cap. 6. nu. 11. This is the Historie of Noah, who (as Paul saith) was iustified by faith, Heb. 11. because he beleened God, when hee was warned of God about the Deluge. S. Peter calls him a Preacher of righteousness. 2. Pet. 2. Item cap. 15. nu. 13. Abraham was iustified by faith.

Item Deut. 11. lit. D. A blessing is promised to them which obey Gods word. Item Reg. 1. cap. 7. lit. A. We must wor-

ship God alone. Item Iob. 15. nu. 14. How can a man bee pure in Gods sight? Item Psal. 36. The faithfull are not forsaken of God. Psal. 39. lit. B. Christ the sacrifice for

our sinnes. Psal. 71. If a man acknowledge his sinne, Christ is mercifull. Isa. cap. 8. C. We must trust in God and not in mans helpe. Isa. cap. 28. lit. D. Christ is saluation to them

that beleene in him. Item, Ib. cap. 53. lit. D. Our righteousness. Item Ib. cap. 64. B. All men are sinners. Ib. cap. 66. A. God dwelleth not in Temples made with hands. All

these propositions (no doubt as hereticall) are commanded to be expunged in the margent of that Bible. And in the

Ind. Hisp. p. 6.

Ind. Rom. p. 47.

^d The words which our B. Sauour obiected to the Diuell.

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the *Index* or *Table*, besides many of the former, these propositions also are to be put-out, being as suspicious as the rest; *They that beleue in Christ, their sinnes are forgiven them. He that belieueth in Christ shall not die for ever. By faith wee receiue the Holy-ghost. By faith our hearts are purified. Wee are iustified by faith in Christ. No man is righteous before God.* Now I would verie faine know of any *Papist*, whether these propositions, almost al of them, *totidem verbis*, in the very same terms be not found in the Scriptures? if so; what do they else, but shew plainly, that there wants not will, but opportunity to purge the *Text of the Bible*? and to frame the word of God vnto their mindes; an intolerable Sacrilege, and vnmatchable impietie, or blasphemie rather, that *Christians* in the time of the Gospel, should so far impugn the doctrine of Christ, the spirit of truth, the word of God. If these propositions be true and warrantable, both by the words of the Scripture, and interpretation of all writers, why do they blot and blurre them in this lewd manner? If they be not agreeable vnto the word of God, and consent of Fathers, let them proue it, & we haue no more to say vnto them. In Conclusion; there is no *Edition of Vatablus* allowed by them, saue only that which was corrected or rather corrupted, at *Salamanca* 1584. They haue in like sort forbid some latine Bibles to be read: as both the *Index of Naples*, and *Possauine* in his *Selecta Bibliotheca* do shew. It is to be wished that in length they would resolue vpon one.

45. *Bilibaldus Bircheimerus*, or *Pirkeheimerus* although he writ a book *de corpore & sanguine Domini*, in answer to *Oecolampadius*; yet the book is for diuers causes inhibited to be read: for, he was not so sound as he should haue beene.

H

46. The

Vide *Appar.*
Posi. p. 241. 79.
1.
Non sunt in
Catholica fide
integer. *Posi.* 16.

Posi. App. Tom.
1. pag. 251.

46 The *Breniarie* of the order of the *Cistercian Monks*, hath bin very much purged, and printed at *Par.* 1575: but I hope no man will be so foolish as to buy that Edition, if he may haue the former.

47 *Vittorio Brigante. Nouelli Eiovi della Vergine Maria di Loreto é Santa casa sua. Ven.* 1600. This must needs be good stuffe about the History of the *Lady of Loretto*, that the book must be called in so soone, though it were printed by the *Papists*. See the *Ind. Rom.* pag. 735.

Posi. Tom. 1. p.
252.

48 *Brito* wrote certaine (or, as *Posseuine* censures them, vncertaine) *Commentaries* vpon the Prologues of *S. Hier.* which *Dadraus Cueilly*, and *Fewardentius* haue thrust out of *Lyraes workes* for some other cause than they will be knowen of.

49 *Bern. de Bussi* workes, are printed more correctedly (say they) at *Brixia*, anno. 1589. They haue no doubt, corrected his opinion in many things, whether for the better or for the worse I will not say: you may easily iudge, by their vsuall manner of purging bookes.

Posi. App. Tom.
2. pag. 538.

50 *Georg. Bussi*s *Questions of Diuinitie*, printed at *Venice* 1574. are prohibited by the *Papists*.

Edita fuere castigatiora

Par. an. 1586.

Posi. App. Tom.

1. pag. 224.

2. pag. 19.



51 *S. Bernards* works printed before the yeer 1586. *Par.* are not so well liked of.

52 *Nic. Cabasilas* wrote a book, with this Title: *Compendiosa Interpretatio in diuinum sacrificium*. The *Index* of *Spaine* wills the 29. and 30. chapters to bee blotted-out, the *Index* of *Rome* is somewhat more fauourable than so: for it doth not command them to bee expunged, but only to be read more warily; they haue obserued some fowre or fise places, that are aswell in the *Text*, as in the *Margent* to be purged, with a contrarie purgation: they will not haue him to be accompted, either

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either a religious, or a learned man, they have taken such a spleen against him: and yet (as *Possennine* notes) he was a famous man in his time, and Archbishop of *Theffalonica*, about the yeere 1300. Furthermore, his books *de diuino altaris sacrificio*, *Obferuat. in visionem Ezech.* & *De proceffione Spiritus S.* are forbidden to bee read: because the Author (though otherwise learned) followed the errors of those times, and degenerated from the Catholicke faith.

¹ Secutus est communes eo tempore Graeciz errores, cetera doctus. Vide App. Pos. Tom. 2. pag. 480.

53 *S. Casarius*, Bishop of *Arles*, wrote certaine Homilies: the marginall Annot. are expunged in 4. places.

Ind. Rem.

54 *Cardinall Caietanus* one of the famous Schollars of his time, hath set forth a *Cōmentarie* vpon *Aquinas*, printed commonly with his works; ^m the Papists challenge the *Edition of Antwerpe* for being corrupted by Protestants. I am sure the *Edition of Rome*, which onely or chiefly they allow, is so farre corrupted, that (if I be not deceived) they shall finde 2. or 3. leaues left out in some places.

^m See the Preface.

55 *Barth. Carranzaes Catechisme* is extant, and forbidden; ⁿ Item, His *Summes of the Councils*, both no doubt for the same reason, because they were not well enough made for the Papists.

Ind. lib. Prohib. pag. 98.

56 *Mich. Carranzaes Annotations vpon S. Ildephonse*, are likewise retracted.

ⁿ Alicubi lapsus est in ipsi Conciliorum summa.

57 *A Treatise of Schismes and heresies in the Church of God, together with the remedies against them*, set forth by *Scipio Calandrinus* 1572 in the Italian, is forbidden at *Rome*. See the *Rom. Ind.* pag. 741.

Pos. Appar. Tom. 1. pag. 183 Ind. lib. Prohib. pag. 198.

58 *Tho. Campanellaes workes* are utterly forbidden to be read. Ib. pag. 735.

59 *Melchior Canus de Locis Theologicis* Lou. 1564. is

H 2

for-

forbidden in one of the *Indices Lib. prohibitorum*.

60 *Io. Capnio his Speculum oculare, de verbo mirifico, & de Arte Cabalistica*, are mentioned in the list of bookes prohibited; and yet the *Diuines of Doway*, see no reason why the booke should be wholly forbidden: they haue passed ^a their censure on the books very learnedly.

^a *Ind. Belg. p. 18.*

^b Quibus heretici abutuntur. *Poss. Appar. p. 494. Tom. 1. Omnino prohibetur. Ind. lib. Prohib. pag. 105*

61 *Fr. Capito*, writ an exposition of the ^b places of *Scripture abused by Heretickes*: the booke is printed at *Venice 1579.* but it must not be read at any hand.

62 *Chr. Capitefontiū*, writ diuerse books: they are all forbidde vntill they be better perused by the *Inquisitors*.

63 *Ceremoniale Episcoporum*, a book of the rites and formes of consecrating *Archbishops, and Bishops, &c.* is lately reformed at *Rome*: the *Papist* will stand to none, but to the last Edition.

64 *Alex. Caverius* booke of the authority of the *Bishop of Rome*, against wicked Politicians (such as *Bellarmino*) *Pat. 1599.* is not to be read, till it be ^d reformed. It is wonder this booke is forbidden; seeing *Bellarmino* in his *Treat. against Barclay*, seemes to come euery day neerer and neerer vnto this opinion.

^d Donec corrigatur. *Ind. Rem. pag. 731.*

^e Secundo editum, ac re-
a iunt reformatum.
t. 1. m. secundum
decreta S. Con-
cilij Trid. can.
Poss. Appar. Tom. 1. pag. 51.

65 *Alph. Casarubius* Summarie of the Priuiledges of the *Friars Minors*, and other Mendicant Friars, is ^e not to be read; vnlesse it be the 2. Edition, printed at *Brixia. 1590.*

66 *Georg. Cassander*, one of the indifferēttest writers of the contrary side, hath written diuerse Treatises: wherof som are wholly forbidden, as 1. *De officio pii viri*, 2. *De Baptismo Infantium*. 3. *Liturgica*. 4. *Preces Ecclesiasticæ*: som are purged; as, *His book of Ecclesiastical Hymns*, in about 20. places. See the *Index of Antwerp. p. 37.*

Part 41 *first, approved, then censured by Papiſts.*

61

67 *Cassianus* collation of *Free-will*, Pag. 1528. is not to be read; vnlesse it be printed at *Rome*. 1580. *Ind. Lib. Prohib. pag. 106.*

68 *Bartb. de Castello* composed a *Tr. of the Union of the soule with God*, forbidden expressely in the *Rom. Index*, pag. 732. It hath been twise printed, as *Io. Maria* reports it in his name. lb.

69 *Ambr. Catharinus* two *Questions about the words* of the *Eucharist*, is mentioned in the *Catalogue of books* forbidden. *Ind. Lib. Prohib. à Sixto 5. p. 87.*

70 *Petrus Cellensis* is likewise mentioned in the *Index Expurgatorius of Rome*, pag. 296.

71 The *Chalday Paraphrase* vpon the Bible is forbidden to be read: I thinke their meaning is vntill it bee purged. The reformation wherof *Fr. Ximenes* intended, but could not so much as begin, being preuented by death. In his 2. Edition of the bibles, there was a purpose once by *Gregory the 13.* (as *Rob. Bellarmine* told *Fortunatus Fanensis*) to haue staied the Edition of the King of *Spaines Bibles*, till that were corrected. This *Fortunatus* in his Edition of the fourefold bible hath done reasonably well in purging the *Chalday Paraphrase* vpon the *Pentateuch*. The rest hee hath omitted till some other time.

Fortun. Fanens. in Praefat. Bib. liorum.

72 *S. Chromatius* in his book of the 8. *Beatitudes*, hath one or two suspicious places: which are therfore glossed vpon in the *Rom. Index*, pag. 107.

73 *S. Iohn Chrysostome*, printed at *Basile* by *Frobenius*, though the bookes haue escaped their expresse censure; yet, in aboue 60. places in the * *Index of Spain*, * Pag. 841. they haue comanded that to be thrust out, which doth direct vs vnto the very words of that goldē mouthed *Father*, as hath in part been shewed in the *Preface* of the

H 3

Index

Index of Spaine, reprinted by the honor of the French Gentility, the Lord of Pleffis, and is being bested of

74 *Iſidorus Clavius* wrote a book of *Orations or Sermons*, censured in the *Index Expurg. of Portugall* pag. 36. Item, his Bible of my knowledge hath passed the hands of fallaries: for in the last Edition they have left out, or changed the Preface, wherein he scores vp the faults of the *Vulgar Bibles* with diuerſe other matters very offensive vnto the Papists: the former, where these things are read, is in the Librarie at *Corpus Christi Coll.* of the gift of *Doctor Rainolds*, late *President of the Coll.* an especial Benefactor vnto the same, the later is in the *Publique Librarie*.

75 *Idacius Clarus*, Bishop of Spaine, wrote an *exposition of the hard places of the Scripture touching the Trinitie*: his booke hath passed the censure of ^m Rome in 3. or 4. places.

76 *Nic. Clemangius* Disputation, and Collation about the matter of *Councils* and his Tr. or Epistle against *Simonie*, which was in the first of *Bigne*, is now left out in the 2. and 3. Edition, by commandement, first of the noble king ⁿ *Henry* of glorious memorie in the time of his *Inquisition*, and then againe by ^o *Gaspar Quiroga* *Cardinall*, and *Archbishop of Toledo*. The note in the *Spanish Index*, that this is not that *Clemangius* whose workes are forbidden in the *Catalogue of bookes prohibited*, is altogether vntrue.

77 *S. Iohn Climacus* workes are censured in 11. places. See the *Ind. of Rome* pag. 181.

78 *Io. Cochlaus* writing against *Luthers Articles*, is written against himself: the *Portugall Index* hath him *co-ram nobis*, for certaine words about *Traditions*. pag. 31.

79 *Julianne*

ⁿ Pag. 139.

ⁿ See the *Index of Portugall* p.

34.
^o *Ind. Hisp.* pag. 20.

Part 4. *first approved, then censured by Papists.*

63

79 *Iulianus Golens* book of the assurance and certainty of Grace, is not suffered to come abroad.

Ind Lib. Prohib pag. 171.

80 The Councel of Coleyn printed 1565. is noted by *Alphonſus* in the point of Grace, and in the manner of prayer, to fauour too much of *Lutheranisme*. I wonder what booke dooth nor, if the truth were knowne, and they did not go about Pharao like to make away these masculine Treatises, although they suffer the weaker and worse bookes to remaine. A faulte which one of their owne side hath well obserued, in his late Answ. to *Bellarmin.* about the Temporall right of Princes. In the Index of Books prohibited, the whole *Enchiridion* deliuered by the Councell, is suspended, vntill it be better purged.

By Alph. de Castro Lib. 7. contra Hæreses art. de gratia Hæres. 3.

Wieringamus in Apol. Bell. contra rationes ipsius. pag. 343.

81 *No. Bapt. Corradus Cases of Conscience*, is lately reformed, reprinted and amended in the yeare 1598. The more cause haue we, to buy the former Edition, if it may be gotten.

Prodierunt auctiora anno 1598. Post. Ap. par. Tom. 2. pag. 117.

82 *Baptista Cremonensis* workes are all forbidden, *quamdiu emendata non prodierint*: you knowe what it meaneth. It is the best direction, that I can finde in buying of their bookes: for he that is wise, will be sure to buy none with that marke.

Ind. Lib. Prohib. pag. 97.

83 *S. Cyrills Com. upon Isay*, haue passed through the *Inquisitors* hands: they haue gone about, as it were, to correct the *Magnificat*, to mend the *Text of Cyril* in three seuerall places, and to giue an absurde glosse vpon 4. places of the margent, and in the Table they haue played their parts. Againe, in his book against the *Anthropomorphits*, they haue corrupted the *Text* once, and the margent thrise.

Ind Hispan. pag. 74.

Lastly, in his booke, of the *Fall of man*, they haue had some-

somewhat to say to the margents; and would faine haue picked a quarrell vnto the Text, if they could haue told how to haue done it hand somely.

84 *S. Cyril*, Bishop of *Hierusalem*, hath published certaine *Catecheses*, as they saie: I know our men deny it vpon good ground; the annotations vpon it are false and faultie, in aboue 10. places, in their iudgements. See the *Index of Rome*, pag. 96.

* See the *Index of Rome*, p. 126.

85 *P. Damianus*, or *S. Peter Damian*, hath written *Epistles* and other workes: They haue mended the stile of one of the *Epistles*, and the glosse of 6. others. In his other workes, there is some fault found with the *Glosse*, in three seuerall places. But, the best correction of all is, that which was vsed in the last Edition of *Paris*: for, they haue both dissainted him; and discarded all his workes.

Ind. Lib. Prohib.
pag. 153.

86 *Hadr. Damman* wrote a booke of the *Empire & of the Priesthood*, &c. forbidden to be read.

87 All the former Editions of the *Decrees*, before the yeere 1580. at Rome must not be read.

¹ Ultima editio
prodiit Moguntia
anno 1603.
— secundis cu-
ris longe aucti-
or, additionibus
multis passim
instructis, correc-
tior quoque men-
dis sublati.
Posi. Appar. p.
405. Tom. 2.

88 *Mart. Delrio*s bookes of *Magickall disquisitions*, is better printed now of late, in the yeere 1603. with more additions, and lesse faults: do they meane of the print, or in doctrine? for he was a *Iesuite* and could tell how to equiuocate.

89 *Diadochus*, one of the dissainted Bishops, writ of *spirituall perfection*: but, belike there is some imperfection in the booke else what makes it in the *Index Expurgatorius of Rome*? pag. 126.

90 *Didymus Alexandrinus*, *Saint Hieromes* master, much regarded by the auncient *Fathers*, hath written *An Exposition on the Canon Epistles*, which the *Ma-*
ster

² *Ind. Rem.*
pag. 281.

ster of the sacred Palace hath taken upon him to mend, aswel in the Text, as in the margent, in 8. places. We are likely to haue books well mended, if they hold the same course elsewhere, that they haue begunne at Rome and Spaine.

91 *Dorotheus* (I should haue sayd *S. Dorotheus*, but that I am restrained, by the *Roman Index*) writ of the lines and deaths of the Prophets and Apostles. The book, whether written by *S. Dorotheus*, that liued in the time of *Dioclesian*, or not (as *Earonius* rather thinkes) findes little comfort in the *Roman Index*: besides the generall censure, it is noted, in 4. or 5. particular places to be very defectiue. See the *Rom. Ind. pag. 239*. The *Index of Spaine* hath but one touch at it.

92 *Dorotheus*, the *Archimandrite*, one of our *Quondam* Saints, hath written a book of *Doctrines*, purged in a 11. or 12. places in the margent.

93 *Paulus Dolsius* Psalter, in Greek verse, is forbid- den. *Ind. Lib. Prohib.*

94 *Mart. Eysengrenius* Treat. of the certainty of Grace, is mentioned in the *Index of Books forbidden*. *Ind. Lib. Prohib. pag. 198.*

95 *Eldad. Danai*, a booke de *Iudaicis clausis in Genebrards Chronology*, must by the wisdoms of the *Divines of Spaine* be purged, vna litura. See the *Ind. of Spaine p. 97.*

96 *S. Eligius*, Bishop and Saint of the Popes making, is put into the *Index of Rome*, for a note or two, that some body hath put to his booke. *Ind. Rom. p. 103.*

97 There is a book, called *Elucidatorium Ecclesiasticum*, in *Latin*, wherein is somewhat or other, which *Georg. Dalmeida*, the *Generall Inquisitor of Portugall* cannot brooke, ouer it must, whatsoeuer it be. *Ind. Lusit. p. 34.*

Ross. App. Tom.
3. pag. 305.

Ind. lib. Prohib.
in Hisp. pag. 7.

in Appar. Tom.
1. pag. 242.

Ant. Post. App.
Tom. 2. pag. 546.

98. *Thom. Elysius* writ a book, called the *Shield of good Catholics*: the book must not be read, till it be read by the *Inquisitors*.

99. *Alphensius Enriquez* wrote a book in defence of *Erasmus*: the worse lucke had he. For, since that time his booke is ranked in the number of bookes forbidden.

100. *Beethius Epo* writ six bookes of *Ecclesiasticall & Heroicall questions*: Item of *Gods lawe & of the Popes*. The booke printed *Duaci* 1588 is censured by *Ant. Post. senine*.

101. *Ottomarius Epplinus* set forth a book printed *Regiom.* 1560. with this Inscription, *Selectiora Vetusissimorum ac probatissimorum Patrum indicia, de precipuis Evangelistarum narrationibus*. The booke is forbidden.

102. *Erasmus Roterodamus* (that famous, iudicious, and industrious Schollar of his Age) deare vnto many Popes, and Papists of the best sort; a Papist unquestionably, though a professed enemy to the sundrie abuses which had crept into Popery; is now shaken off, and shifted vpon vs for a *Protestant*: or rather left *Neutrall* by them, and becom the very reproach, & off-scouring of the *Iesuites*, without indignation and derision not to be named; and why so? Not so much for taking the abuses of their Monkes and Friars, as for discovering the counterfeit works of the false, and restoring the true workes of the ancient Fathers. This is the true cause of their great spleene against him; and yet I wonder at it; seeing he did nothing but that which was well taken while he liued, & very well warranted out of the *MS.* He wanted onely 3. things for the perfitting of this great worke; Time, books and helpe of other men: which

if they may be had (as God hath an appointed time for all things) I doubt not but God will raise vp more *Erasmusses* in this plentiful age and kingdome; that affordeth so many rare wittes and happy students in Diuinity. But, to returne to my purpose; this honest *Erasmus* hath had much wrong done him in all his *Tomes* by the *Inquisitors*.

In the *Preface to the first Tome* of his workes, printed at *Basile*, 1544, the *Spanish Inquisitors* haue put out eleden places; the *Diuines of Doway*, not halfe so many.

Lib. 2. de Copia verborum, fowre places in both *Indices*. *Lib. de Conscribendis Epistolis*, the *Diuines of Spaine* haue thrust forth 23 places; the *Index of Antwerpe*, not so many; and so it is in the rest (for their *Indices* doe increase with their iudgements) which I will omit for breuities sake, mentioning only the *Index Expurg. of Spaine*.

Lib. de pueris statim instituendū, purged in one place.

Lib. cui Tit. Parabola sine Similia, in 18.

Lib. de recta pronuntiatione in 2. places.

Dialogus Ciceronianns in 6 places.

Tom. 2.

His *Adages* are purged by the commandement of *Greg. 13.*

Apothegmata, purged in two places.

Institutio Principis Christiani, in 5.

Pacis Querimonia, in 13.

Tom. 5.

Expos. 1. Psalmi, in 5. places.

2. *Psalmi*, in 4.

Pf. 4. in 4. places.

De puritate Ecclesie Christiane, in 2. places.

Pf. 28. in one place.

Pf. 39. in 4. places.

Bib. cui Tit. Misericordia Domini, in 8. places.

Vidua Christiana, in 3. places.

Precationes, in one.

Contemptus mundi, in one place.

Preparatio ad mortem, in 52. places.

Annot. in Nouum Testam. This book is purged thoroughly in about 121. places.

His Paraphrases upon the New Testament, in 150. places.

Tom. 9. of his works.

Containing diuerse Treatises, is purged in 132. places. So that the whole number of places corrupted, in *Eraſmus* works, amounts vnto the summe of 524. places; whereof some containe a hundred, or two hundred lines apiece.

103. *Claudius Espenceus*, a Diuine of *Paris*, wrote a iust Commentary upon *Titus*, printed at *Paris*, by *Mischael*.

* See the Ind. of *Sonninus*. * *Georg. Dalmeida* would haue vs cut-out three or fower and twenty leaues together, out of his bookes:

but *Gaspar Quiroga* in his of *Spaine*, doth note only 12. places to be reformed. See the Ind. p. 60.

104. Poore *Hugo Eſtherianus*, that hath lately beene put-out of his Sainthip, with a number more, hath the glosse vpon his book of heresies, corrupted in 15. places. Ind. Rom. pag. 288.

105. The *Apothegmes of the Anachorets*, written by *Euagrius*, are censured in 3. or 4. places, together with the Authour. Ind. Rom. pag. 295.

Part 4. first approved, then censured by Papists.

69

106 *Eudoxia*, the Empresse, writ *Homero-centones* of *Christ*; censured in one place in the margin of the *Rom. Index*. pag. 265. and left cleane out in the late *Edition* of *Paris*.

107 *Eucherius Com.* (as the Papists desire to haue it) *upon Genesis*, is in two places of the *Text* purged: in one of them, there is an open Contradiction. The booke is likewise in the *Catalogue* of bookes forbidden, if I be not deceived.

Ind. Hisp. pag. 114.

108 *Ant. Eugubini Cosmopœia* is forbidden; vnlesse it be the reformed Copie printed at *Venice*, 1591.

Ind. Lib. prohib. pag. 88.

109 *Fr. de Enias Treatise*, called *A Preparatiue to death*, is reckoned amongst the bookes forbidden.

110 *Nic. Eymericus Directorie of the Inquisitors*, is printed, *Barcin.* 1503, and at *Rome* 1587. by commandement of *Greg. the. 13.* Wee differ much in opinion. They take the later; I thinke the former, to be the better; & the more corrected copie, the lesse it is corrected.

Ant. Pos. Ap. pag. 484. Tom.

111 *Iac. Faber Stapulensis Comment. on the 4. Euangelists*: *Exc. Meld. impensis Simonis Colon.* 1522. are purged in 85. places, by the *Diuines* of *Doway*; *Quiroga*, reckons but 72. places. Item on the *Epistles of S. Paul*, the *Diuines* varie: the *Diuines of Doway* put out 43. places, the *Diuines of Spaine* 85. Item out of his fine-fold *Psalter* with his annotations, there are noted 25. places by *Quiroga*, pag. 110. Item his commentary on the *Canonical Epistles*, and of the 3. *Magdalens*, is forbidden, till it be reuized.

Ind. Belg. p. 53

Ind. Hisp. 110

Exc. Par. 1531

Exc. 1508.

112 A Booke called in *Latine*, *Familiare Clericorum*, is to be reuized, according to the Bull of *Pius 5.* for the reformation of the office of the *Virgine Mary*. *Ind. Neap. pag. 156.*

13

113 *Fas-*

Ind. Lib. Prohib. pag. 137.

113 *Fasciculus rerum expetendarum & fugiendarum*, is mentioned in the Catalogue of books forbidden.

Ind. Hist. l. prohib. pag. 54.

114 *P. Fernandes de Villegas*, wrote a book, called *Floresculus Sanctorum*, forbidden to be read.

Ind. lib. Prohib. pag. 98.

115 *Barthol. Ferrariensis*, hath published 6. bookes *de Iesu Christo abscondito*, prohibited to be read, before they be thoroughly purged.

Ind. Lib. prohib. pag. 224.

116 *Iulius Firmicus Maternus*; *Baronius* doubts whether this were that *Iulius* that was present at the Rom. Councell held by *Iulius the first*, very famous both for his life and learning. What he was, it skills not: in sixe places they have censured the marginall Annotations. Ind. Rom. pag. 134.

117 *Seraphinus Firmanus* wrote an Apologie for *Baptista Cremona*. He hath need of one now to Apologize for him: his book is called in question.

^a Greg. Capuchine in his Index of Naples is bold to say that *Iohn Calvin* made this book, pag. 155. More bold than wife.

118 *Io. Fisher* made a booke *de fiducia Dei*. The Papists seeing the booke is against them in some points, have found out this meanes to auoide it; by saying, it was printed ^a by some hereticke in his name. A seely shift; for the booke was printed at Colon. 1556. in 8°. about the time, or shortly after his death: and since that time no such matter was euer heard of, till of late yeeres; A very likely matter, that the Papists would suffer such a piece of knauery to lie buried so long. Againe, what reason haue Protestants to counterfeit such a booke in a Papists name? seeing their Indices of books forbidden, and to bee purged, doe furnish vs with a sufficient number in this kinde, without any labour of ours: so much the more are wee kindly beholding vnto them first, for sending vs vnto the best bookes, by their Catalogue

Part 4. first approued, then censured by Papists.

71

logues of bookes prohibited; and secondly for directing vs vnto the best places to be read in those bookes, by their Indices Expurgatory.

119 *Ant. Florentinus Chronicle*, is not permitted to bee read, in the first and best Editions; vntesse it bee the copie mended: (as they call it) by *Petrus Maturnus*.

*Ant. Pofsi. Ap.
Tom. I. pag. 99.*

120 *Io. Bapt. Folengius*, hath put forth a commentarie on the *Psalmes*: but the ^a *Inquisitor of Portugal*, notes, ^a *Ind. Lus. p. 36.* that there are certaine propositions that are very dangerous in the matter of grace, free-will, faith, and good workes; and that it had need to bee mended. It seemes the Authour was very much inclining vnto Protestantism: for his *Com. on the Canonical Epistles of S. Peter, Iames, and Iohn*, is forbidden to be read, *sub papa Iuris*.

121. *Io. Ferus* is another that is put in the blacke booke. His *Commentaries on Mathew*, are purged in 45: vpon the Gospel of *S. Iohn*, in 11: 1: on the 1. *Canonicall Epistle of S. Iohn*, in 12. places. His *Com. on the Epistle to the Romans*, in 22. places: on *Ecclesiastes* in 10. places. Herevpon, *M^r. Crasshaw* hath well obserued, that the *Inquisitors* are good pay-masters in this kinde; for though they set downe but fiftie, yet ^b they haue found meanes to pay vs a hundred, it may bee a thousand or two. A man woulde thinke, that by this time wee should haue made an end with *Ferus*; but that his *examinandorum* must be examined also, whether it bee printed since the yeere 1587. If it bee, auvaiew with ^b I haue heard him say, that he obserued 2000. materiall differences, vpon his *Com. vpon Mathew, and Iohn*: what he hath sayde, hee will fully answer when time an occasion shall giue him a fitt great

122. *Fortunatus* vworkes, (which are manie in the second Edition of *Bigne*), and which he tooke

1580.2. q. 51

great paines, beeing so many, to make them known vn- to the whole world) haue verie vnfortunatlie miscaried; for they are left out in the last Edition of *Bigne*, being before mentioned in the *Index of bookes forbidden*.

123 *S. Francis*, amongst other works, wrote an *Epistle to the Priests of his Order*: which hath caused him to haue one wound more, by *Eckius*, in the *Romane Index*; which seemes to be deadlie: for, hee doth vtterlie denie the *Epistle to be his*. See the *Index Rom. p. 211*.

124 *Frid. Fregosius* bookes of *Iustification, Faith, & Good works*, with a *Preface to the Epistle to the Romans*, are wrongfullie attributed to him (say the *Papists*): the reason why, is not so readie as the prohibition.

125 *S. Fulbert*, a Bishop, hath written diuerse Treatises; as you may see in the second Edition of *Bigne*: A Treatise of the three chiefe points of Christian faith; *Epistles* about the Hostes Orders, & other matters. There is a censure in the *Rom. Index*, pag. 125. vpon him, and his *Epistles*. And since that time (I knowe not how it hath fallen out) there is not a Treatise or Pamphlet of his to be found in the last Edition of *Bigne*.

126 *Io. Gastius*, made a Comment vpon all the Bible, out of *S. Aug.* works. *Bas.* 1542. Corrected by the *Inquisitors of the Low-Countries* in 6. or 7. places: but of late yeeres, it is vtterlie forbidden to be read.

127 *Aeneas Gazaeus*, a Christian Philosopher, is censured in two places of his Dialogue, *De animarum immortalitate*: & *Bigne* for him, in his Preface, *Ind. Rom.* pag. 280.

128 *Hier. Gebuilerus*, writ of *Sacredge*; as also, An *Exhortation to the Communion*. His bookes are out of the communion long since.

129. *S. Gela-*

Ind. Belg. p. 32

Ind. lib. Prohib. pag. 150.

129 S. *Gelasius*, the first of that name, Pope; wrote a Booke, *De 2. naturis, contra Eutychem, et Nestorinm*. There is much adoe about this booke. *Census* and *Bel-larmine*, attribute it vnto another *Gelasius*, Bishoppe of *Cæsarea*, *Suffridus*, fathiers it on *Gennadius*. *Baronius* disproues both the former opinions; giuing vs a third *Gelasius*, a Greeke VVriter, that liued about the yeere 476, in the time of the Emperour *Basiliſcus*. In such vncertaintie of opinions, it were best to thinke vvith the most. Now, almost all the later and better Diuines, doe verilie thinke it to be *Gelasius*, the first of that name, by confession of the Papists: as you may see in the Roman Index. This booke was foulie corrupted in the Text; infomuch, that the Papists were^a ashamed of it, & mended the booke: they had put in the *See Apostolicke*, for the *Faith Apostolicke*. An old mistake in S. *Ambrose* booke *De penitentia*, cited corruptlie in the *Canō Law*. There are two or three other places in the margin corrected, or corrupted rather.



^a See the Index
of Rome. pag.
146.

130 *Fra. George Venet.* hath written diuerse vvorks, which haue been verie sharplie censured. First, his *Problems*, printed at Venice 1536. In the first Tome, there are 180. places changed.

2 In the 2. Tome, 152. places to be mended.

3 In the 3. Tome, 122.

4 In the 4. Tome, 134.

5 In the 5. Tome, 110.

6 In the 6. Tome, 116.

7 His *Harmonie of the World*, printed at Venice 1525. and diuided into *Canticles*. In the first *Canticle*, there are 163. places purged.

8 In the 2. *Canticle*, there are 108. places noted:

K.

Ninth.

Libri Torcarum
et Iudeorum sunt
melioris condi-
tionis, quam
libri Christiano-
rum.

Ninthlie and lastlie, in the 3. *Canticle*, 136. The totall number of their corrections, comes to 1218. His Volumes, are neither great nor many: yet neuer were books so mangled & torne. Had they not bene better to haue saued a labour, and forbidden the booke; but they must needs shew their follic, as well as their knauerie? May not a man sitlie crie out with *Bellarmino* in this regard, It were better for booke to fall into the hands of *Turks* and *Jewes*, then into the hands of *Christians*?

* *Ind. Hispan* p.
120.

131 *Gillb. Genebrard*, late of Paris, Professor of the Hebrew tongue, hath had verie ill hap, after such good seruice done vnto the Church of *Rome*: for, he hath had his chiefe Fort, which hee had raised against the Protestants, surpris'd; not by the enemy, but by his friends, and rased in three or foure places. I speake of his great booke of *Chronologie*, censured in diuerse places by the *Diuines of Spaine*, in their *Index Expurgatorius: quomagus mirror*. But, I see, it is too true, that the *Spaniards* and the *French*, cannot well agree.

132 *S. Gennadius Scholarius*; First, for errour in the doctrine of the Trinitie, is put from the communion of Saints. Secondlie, his Exposition for the *Councell of Florence*, hath need of an exposition. Which the *Diuines of Rome* haue afforded him. *Ind. Rom.* pag. 170.

133 *S. Germans* booke, called *Theoria*, is corrected in the margent foure times.

* All the former
Editions are pro-
hibited.

134 *I. Gerson*, sometimes Chauncellor of Paris, a famous Writer, hath had this misfortune; to haue his works forbidden, and his opinion condemned: but of late, they haue been reprinted at Paris. There is good stuffe no doubt in them.

Ind. lib. Prohib.
in Hissp. p. 40.

135 *Ia. Gerstphius* his booke of *Recreminations* against

gainst one *Edward Lee*, is called-in by Authority.

136 *Gildas Sapiens*, was not so wise to see that his works should come to be censured at *Rome*: for, else hee would haue preuented them (we must imagine) and retracted his opinion. *Ind. Rom.* pag. 184.

137 The first and ancientest Editions of the *Inter-linearie and ordinarie Glosse*, are not so well liked. Neither is it to be wondred, that *Dadreus*, *Fenardentius* & *Cueilly*, haue taken such paines, in reviewing and purging *Lyraes* works: for, there was need of their censures; else, the bookes might haue done more good then harme: & yet all is not well. I heare, they are about once againe to review, and reexamine it. One prettie trick I note, that they haue greatlie increased *Lyraes* works, with their owne additions; which may easilie be mistaken: for, though the Reader be aduertised heereof in the *Præface* to the booke, yet every man doth not heed those directions, or peruse the *Præfaces* to bookes; the more is the pittie.

138 All *Lewis of Granadaes* works are forbidden; as manie as are not reviewed by *Nic. Auriſeus*. I haue seene certaine reasons giuen for the prohibiting them, in a *Spanish Index* of bookes forbidden: and I remember these two among the rest; for treating points of Diuinitie in the *Vulgar tongue*: and sometimes, for writing that which might be mistaken by Hereticks, and drawne to their damnable constructions.

139 *Gregorius liberitanus* bookes, *de Trinitate ad Platidium*, are censured twice or thrice in the *Roman Index*, pag. 168. and not to be found at all in the list of *Paris*.

Oportet non conuenir que auden en lengua vulgar, o por contener cosas, que surque los tales autores pios y doctos las dixero sencillamente la malicia destos tiempos las haze ocasionadas, para que los enemigos de la fe las pueden torcer al proposito de su damnada intencion. Pref. ad Ind. Lib. Prohib. Hisp.

Ind. lib. Prob. b.
Pag. 144.

140. One *Gryphius*, set forth a booke of *Prayers*, not to be read.

Poss. Appar.
To. 1. p. 602.

141. *Guerricus*, an Abbot, wrote *Sermons vpon the Epistles and Gospels, and the Saints*: and also a booke of *Epistles*. Such Copies of his as were printed before the yeere 1577. are carefullie to be read.

Poss. Appar.
To. 2. p. 16.

142. *H. Harphius* booke of *Mysticall Diuinitie*, printed in the yeere 1555. is not to be endured. The best copie, saie they (but it is the worst) is the copie purged, & printed at *Rome*, 1585.

* *Quintecognitum expectamus.* Poss. Appar. To. ne 2. pag. 18.

143. *Hen. Henriquez*, his *Morall sum of the Sacraments*, is not to be read, * til it be corrected after their manner.

b Pag. 19.

144. *S. Hermes*, *S. Pauls* Schollar; forso *Bigne* tooke him to be in both the former Editions: neither did the *Inquisition of Spaine* differ from him in iudgement. There be two places which they haue caused to be changed in the Text (be it *Hermes*, or whose it will) in his *Pastorall*. The *Inquisitors of Rome* beeing somewhat bashfull, durst not change the *Text*: but the marginall notes they haue caused to be mended in 4. or 5. places. See the Ind. of *Rome*. pag. 171.



145. *Hermias* the Philosopher, a Christian, wrote a booke in derision of the *Gentile Philosophers*, noted in the Margent twice. Ind. Rom. pag. 135.

146. *Hesychius* (as it is thought, by some, the verie same that commented vpon *Leuiticus*) hath an Homilie extant in commendations of the Virgin *Marie*. It seems to be verie well worth the reading: for, they haue noted it in 3. or 4. places in the margent. Ind. Rom. p. 95.

146. *S. Hieroms* works, as they are printed with *Erasmus Annotations*, are verie offensive vnto the Papists. The *Diuines of Portugall, and Spaine*, and the *Lome-*

countreies, haue taxed them diuerslie. First, the Portugall Index hath blotted out S. Hieroms life in that Edition. Secondlie, his *Scholies* and *Annotations*, are in a generall manner commaunded to be mended, according to the third Tome of his works, printed at Paris by Charles Guillard 1546. Or rather, according vnto Marianus Victorius Obseruations, printed at Antwerpe by Plantine 1579. Againe, the^d Diuines of Doway haue mended the *Scholies* in 45. seuerall places, besides the Index. Lastlie, the^e Diuines of Spaine haue increased the number vnto 69. places, besides the *Indices*.
^e Ind. Luf. p. 33.
^d Belg. Ind. pag. 40.
^e Ind. Hisp. pag. 100.

147 Erasmus Annotations vpon S. Hilarie, are in 9. places purged, besides the Index, by commandement of the Inquisitor of Spaine, pag. 109. Hee that would read his works without scruple, must get the Paris Edition of Hilarie into his hands, saith George Dalmeida, the Inquisitor of Portugall.
^e Ind. Luf. p. 18.

148 S. Hippolytus his *Oration of Antichrist, and the end of the world*, had need of a Commentarie in 1. or 2. places, which they haue lent him: as also they haue takē the pains to censure Bigne that published it, *Ind. Rō. p. 93.*

149 A book of *Homilies* of the ancient Fathers, collected by Alcuinus, is not to be tolerated, vnles it be one of Surius copies which he corrected, & publihit. *Col. 1569. et 1576.* Alas! that Surius (a very cosening cōpanion, one so wel exercis'd in writing Legēds, that he could easily lie without book) shold be trusted with the *Fathers* works.

150 A book called in Latin *Hortulus anime, The Garden of the soule*, with the *Rosary of the bl. Virgin* (which hath been too often printed, vnlesse it were better looked vnto) is forbidden.
^{Ind. Lib. Prohib. pag. 156.}

151 An other, called in Latine *Hortulus Pasionis in*
^{Ind. Lib. Prohib. pag. 156.}
^{axa}

ara Altaris floridus, is vtterlie forbidden to be read. Is it not likely, that the Papists vwill change their Religion thortlie, that haue changed and reformed their Bibles, Missals, Portesses, Breuiaries, and Rosaries?

152 *Humbert*, wrote a booke of *the absolute forme of a Religion*. The later print at *Lyons*, is so much commended, that it makes me think, the former at *Louaine*, 1575. is too good for them.

^a Hoc opus commendatus est editum. *Legduni*, anno 1585. *Poss. Appar.* pa. 65. To. 2.

153 *S. Iames Liturgie, or Masse*, is questioned (as it seemeth) by the *Index of Rome*: First, for the Authour. Secondly, for the doctrine therein contained. *Ind. Rom.* pag. 212.

Ind. Lib. Prohib. pag. 98.

Omnia multo quam antea accuratiora reddita. *Legd.*

1586. *Poss. Appar.* Tome 1. pag. 355.

^b Omnino prohibetur. *Ind.*

Lib. Prohib. in Hist. pag. 19.

154 *Barth. Ianoers* Treatise, of the comming of Antichrist, is prohibited.

155 *Cornelius Iansenius* bookes, of the former Editions, are not so purely and perfittly set foorth, say they. Wee know their meaning.

156 *Chris. Iauels* booke of the Trinitie, is likewise put into the roll of bookes^b forbidden: together with his Treatise of Prædestination.

157 *S. Idiot*, his booke of Contemplations, is faine to haue a good Expofitor; or else he will hardly be well vnderstood, to stand for the Papists in all points: & this is the cause that he is in the *Rom. Index*. pag. 184.

158. *S. Ignatius* Epistles, had likewise need of a sound Expofitor, to reconcile them to the Church of *Rome*. They are censured in 4. or 5. places: and vvith them *Marg. Bigne*. A man shal be well holpe vp, to take such paines as he did, and afterwards, to haue nothing but ill will for his labour.

159 *S. Hildephonsus*, or *Hildephonsus*, is not onely disgraced, in being thrust out of the Catalogue of Saints, but

Part 4. *first approued, then censured by Papists.*

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but also taken tardie in three or foure places.

160. *Gabr. Inchini* hath printed certaine Sermons in the Italian tongue: all the former Editions are forbidden by them.

161. A booke of Indulgences and pardons, of the Friars Carmelites, is not to be bought til it be fully purged. *Ind. Rom. pag. 734.*

162. An other booke of Pardons belonging vnto the Friars of the order of Seruants, is in like sort forbidden. *Ind. Rom. pag. 734.*

163. *Ferdin. de las Infantas*, a Spaniard, hath written a Treatise of Predestination. I doe imagine, that the Iesuites haue procured this Booke to bee called in. It was printed at *Paris* 1601. *Ind. Rom. pag. 733.*

164. *Ioachim* that renowned Abbors works are all of them forbidden. *Pass. Appar. To. 2. p. 102.*

165. *Jonas*, Bishop of *Orleans*, a man of great note, though he writ against the Iconoclasts or Image-breakers; yet he was to blame say the Inquisitors of Rome, for not giuing Images their due worship, and adoration: therefore the booke is very warily to be read, with such notes as they haue wisely enough provided, in the *Rom. Ind. pag. 157.*

166. A Booke in Italian, called *Ingratitudine di M. Iepe Horologij*, is in one or two places to bee purged, by the commandement of the *Inquisitor of Portugall*. *Ind. Lus. pag. 58.*

167. *S. Irenaus* works, with *Erasmus* Annotations, are in three or foure places to be mended, by consent of both *Indices* of ^a *Spaine* and of the ^b *Low-country*, as also ^a *Pag. 136.* the Table in very many places. ^b *Belg. 71.*

168. *Isaac Syrus*, hath writ a booke of the contempt of

of

of the world, verie contemptuouſlie handled in two or three places, by the *Maſter of the^a Sacred Palace.*

^a Ind. Rom. pag. 184.

Cauenda eſt Editiono Baſilienſis — huic editioni plurima fuerunt admixta, quæ nec ſunt *Iſidori*, et verò ſapiunt hæreſim. Poſſ. App. Tome 2. ^b Lac. Br. 2. 1601.

169 *Iſidorus Hiſpal. lib. 20. originum*, the Papiſts haue forbidden the Baſile Edition 1577: the more cauſe haue we to ſuſpect the ^b *Monke*, that hath larelie ſet forth all his works, collated with ſundrie *Manuſcripts*. A faire pretence to couer a foule fault: it is not for nothing that he hath taken ſo much paines.

Poſſ. Appar. To. 2. pa. 297.

170 *Iſidorus Peleſiot*, his *Epiſtles* printed before the ycere 1605. are to be read verie warilie.

171 *Iulian*, Archbiſhop of *Toledo*, hath the notes taken away from him in 3. places. Ind. Rom. pa. 136.

Ind. Rom.

172 *Iunilius*, his booke *Of the parts of Gods Law*, is purged in 4. places of the margent.

^a In Bigne Edit. 2.

173 *Lactantius* works, ſet forth by *Michael^c Thomasius*, with his Obſeruations, are cenſured in the Index of Rome ſo ſharplie, that in the laſt of *Bigne* they are cleane left out. *Thomasius* notes are ſome of them changed: others added by the Romanists in about 19 places. Ind. Rom. pag. 271. Againe, *Lactantius* works, with *Xiſtus Betuleius* obſeruations, are vtterlie forbidden.

Ind. Hiſpan. Lib. Prohib. pa. 40.

174 *Io. Iuſtus Lanſpergius*, his *Enchiridion of Chriſtian warfare*, is not to be read before it be corrected.

Ind. Rom.

^d Heleauers out Toby, Iudith, Eſther, Wild6, Eccleſiaſticus, and the Macchabees.

175 *S. Leontius*, for not reckoning the books of holy Scripture aright, but after the ^d Proteſtants, is called to account, and his opinion is corrected in the margent: and for his puniſhment, he is put out of the Calendar of Saints.

176 *P. Leſuanders* hath compiled a booke *in praife of Mariage*. It may be that there is ſome-what vwritten touch-

Part 4. first approued, then censured by Papists.

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touching the vow of single life, which hath caused the book to be repealed.

177 *Steph. Lindius* hath written, of the office of the Magistrate, and of the Masse; but his booke is prohibited. Ind. lib. prohib. pag. 225.

178 In the *Liturgie of the Grecians*: there is somewhat or other that saouours not: which hath caused the booke to be put in the *Inquisition of Rome*. Ind. Rom. pag. 215.

179 *Io. Lubicensis*, hath written of the coming of Antichrist, and of the Iewes Messias: the booke is forbidden. Ind. lib. prohib. pag. 171.

180 *Lucianus Mantuanus*, hath been pleased to write certaine brieue notes vpon *Chrysostoms* Com. on the Epistle to the Romans; these notes are in the Catalogue of Bookes forbidden. Ind. lib. prohib. pag. 180.

181 One *Paulus Lulmius* hath published a booke, of the Power Ecclesiasticall: the booke hath been neere hand spoiled, by reason of the Printer. Better a bad excuse I see, then none. Ant. Post. App. Tom. 3. pag. 26.

182 *S. Macharius* of Aegypts Homilies, are censured by apposition of a glosse in the margin, in five places. *Index Romanus* pag. 98. But in the last Edition of Bigne, his fiftie Homilies are all omitted.

183 A booke of Prayers in Hebrew called *Mahzir*, of the Holy Synagogue at Rome, in the fourth Tome of Bignes first Edition, is to bee blotted out. Ind. Hisp. pag. 19.

184 *Io. Maldonat* the Iesuite, hath a brieue Summe of Cases of conscience, falsely ascribed vnto him, say the Papists; as being gathered by Friar *Martin Codognat*, &

printed at Lyons 1604: the book, be it whose it will, is utterly forbidden in the *Rom. Index* pag. 739.

187 *Claud. Mamertus*, wrot 3. Books of the state of the soule: they haue added and changed the glosse in 4. places. *Ind. Rom.* pag. 160.

186 *Ianotius de Manettis*, of the dignitie and excellencie of man, printed at Bas. 1532. is purged in two places in both *Indices* of^d Spaine and^e Rome.

^d Pag. 120.

^e Pag. 601.

187 *Marcellinus Comes* wrot a Chronicle, which is censured of many errors in the *Rom. Ind.* pag. 255, and for that cause no doubt omitted in the last Edition of *Paris*.

188 *Marcus Ephesinus* Archbishop of *Ephesus*, published a Treatise in the 1. Edition of *Eigne*, which the *Diuines of Spaine*, haue caused to be blotted out in the second. *Ind. Hisp.* pag. 19.

^f *Ind. Rom.* pag.

174.

189 *Marcus the Eremit*, hath written diuerse works, which (if they be not depraued by Hereticks, say the *Diuines of Rome*) are very vnworthy either of the 2. *Marcusses*, to whom they are ascribed: for the bookes containe many exorbitant sentences, contrary to the rule of faith. ^g The *Spanish Index* hath therfore corrected the Glosse in 2. places: but that of *Rome* hath increased the number vnto 25.

^g *Hisp. Ind.* pag.

19

Pos. App. Tom.

3. pag. 511.

190 *The Office of the blessed Virgine Marie*, was reformed by *Pius* 5.

191 *Io Maria Velmatius*, wrote a booke called *Chri-Heidos*, which is streightly forbidden in the *Rom. Ind.* p. 733.

192 *S. Martial* Bishop of *Burdeux*, hath the glosse vpon his 1. Epistle corrected. *Rom. Ind.* pag. 116.

193 One *Friar Martin*, hath written a comment vpon *Thomas*.

Part 4. first approued, then censured by Papiſts.

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Thomas (as it should ſeeme): the Text is commanded to be put forth in the *Portugal Index* pag. 32.

194 *Mart. Martinez* hath made 10. bookes of *Hypotyposes*: the bookes printed at *Salamantica*, or elſe where before the yeere 1582, are to be purged in 55. places; by conſent of both the *Indices of Spaine* and *Rome*.
^c Pag. 145
^d Pag. 667

195 *Martinus Damienſis* booke of the 4. Cardinall vertues, which was well reſtored vnto him (before it wandred vp and downe in *Senecaes* name) is cenſured by reaſon of the margin in two places. *Ind. Rom.* pag. 205.

196 *Io. Mathaus* vpon *Dauids Pſalmes*, is forbid-
den. *Ind. Lib. prohib.*
pag. 173.

197 *Andr. Maſius* commentaries vpon *Iofue*, printed at *Antwerp* in the yeere 1574, is purged in 5. places, by the *Diuines of Spaine* p. 1: but thoſe of *Rome* knowing his eſtate better, haue giuen him a ſtronger purgation, cenſuring the Text in 23. places.

198 *Papyr. Maſſonius* hath written 6. bookes of the *lines of the Biſhops of Rome*, not permitted to bee read,
Ind. lib. Prohib.
pag. 212.
vnleſſe they be corrected.

199 *Io. Mauburne*, hath alſo written a *Rosarie of ſpirituall exerciſe*. The Papiſts commend the Edition
Poſi. Appar. Ta.
pag. 220.
1603. I ſhould imagine, that it were not loſt monie to buy him of the firſt print.

200 *Io. Maxentius*, is amongſt the number of the diſſainted writers, ſhrewdly cenſured in the *Index of*
Pſeudomona-
chu; impoſtor,
& hæreticus.
Ind. Rom. pag.
151.
Rome, that it is wonder how the *Diuines of Spaine* let him paſſe ſo free: his bookes are cenſured in 8. places.

201 *S. Maximus* works are many: the gloſſe is mentioned in 6. places. *Ind. Rom. pag. 203.*

202 *Medina* hath written a *Treatise of Prayer*: the Text is willed to be purged in the *Index of Portugal*. p. 32.


¹Ind. lib. prohib.
pag. 88.

203 *Nich. Medina* wrote an *Apologie* against *Dominicus Soto*, in the defence of *Iohn Ferus*: seeing *Ferus* workes are purged, this also is prohibited.

¹Ind. lib. Prohib.
pag. 152.

204 *Hippophilus Melangias* hath written a *Summe of Divinity*, and a *Comment upon Mathew*; both forbidden.

205 *Melitoes* booke, *De transitu B. Maria*, is by the *Divines of Spaine and Rome*, iudged to bee none of his, whatsoeuer *Bigne* hath sayd to the contrary. *The Inquisitors of Spaine* haue purged the Text, but in one place: the *Inquisitors of Rome*, haue besides that purged the Glosse.

¹Pag. 19.

²Pag. 248.

206. *Nic. Methonensis*, hath a *Treatise*, against such as are not seiled in the right beleefe of the *Sacrament of the Eucharist*: the booke is therefore willed to be read with greater circumspection, because the Author was a *Schismaticke*, and *Schismatickes* do seldom write the truth. In the *Roman Index*, there is but one place censured. pag. 233.

207 *Micrologus* booke of *Ecclesiasticall observations*, was first published by *Pamelius*; and afterward compared & corrected by the *Mss.* by *Historpius*, & *magna pietatis fideiq; Christiana profectu evulgatus*, published (saith *Bigne*) in his 2. Edition, to the great profit of pietie; and advantage of the *Christian faith*: but alas, they were deceived, the booke is so hardly thought of by the *Divines of Rome*, that they haue bin faine to put a glosse upon it in 3. places; and yet all will not helpe, the booke is left out in the last of *Paris*.

¹Ind. Rom. pag.
233.

Part 4. first approued, then censured by Papiſts.

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208 *Minnutius Felix*, as happy as he was otherwise, was vnhappy in this, that euer his bookes came vnder the *Inquisition*. See the *Ind. of Rome* pag. 279.

209 *The Latine Masse*, which was in vse before the *Roman*, printed at *Argentina*, is forbidden to be read in the *Belgique Index*. pag. 78.

210 *The Ethiopian Masse*, is misliked in two or three places. *Ind. Rom.* pag. 214.

211 *Veranius Madeitue*, wrote a book, of the duetie of a godly man: the book is not permitted to be read.

212 *Arias Montanus Commentarie* ^{Ind. Rom. page 39.} *don Isay*, is purged in 4. places, on the *lesser Prophets* in 8. On the 4. *Euangelists* & the *Acts* in 15. On the *Epistles* & the *Apocalips* in 15. His book of *Generation*, & *Regeneration*, is purged in 8. places.

213 *Gaufredus de Monte Elacto*, his *Treatise*, vpon the matter of the *Counsell of Basile*, is refused. ^{Ind. lib. Prohibs. pag. 143.}

214 *Moses Bar-Cephaes Commentaries* of *Paradise*, interpreted by *And. Masius*, are glossed vpon fifteene times.

215 *Moses Ben-Maimons Glosse*, vpon the *Thalmud of Hierus.* with his booke of *Epistles*, is not to be read by Christians.

216 *M. Moses the sonne of Naaman Gerundenſis*, hath written a *Commentarie vpon Iob*: which is not to be regarded of *Catholicks*, say they.

217 *Nemesius* workes are censured in 3. places. *Ind. Hisp.* pag. 284.

218 *S. Greg. Neocesar.* vpon *Ecclesiastes*, hath the glosse in one place purged. *Ind. Hisp.* p. 18.

219 *Id. Neuzanus Sylus Nupstialis*, is prohibited to be read before it be purged. ^{Ind. Lib. Prohib. pag. 174.}

220 *Io. Langus* annotations vpon *Nicephorus Callistus*, are purged in 5. places. *Ind. Hisp. pag. 148.*

221 *Nicephorus Constantinopolitanus Chronologie*, is censured but in one place, in the *Ind. Expurg. of Rome. pag. 245.*

222 *S. Nico.* There is a fragment of his *Epistle* remaining about excommunications, very sharply censured by the *Divines of Rome* pag. 124.

223 *Theodorus à Niems History of the Schisme betweene the two Popes*, is forbidden.

224 *Georg. Nigrinus* Sermons are forbidden.

225 *Nilus Thessalon* against the Pope, is forbidden.

226 *Gu. Occham's Dialogues*, his worke of 90. dayes, & his writing against *Iohn the 22*, are mentioned in the *Catalogue of books forbidden.*

227 *Odo's exposition of the Canon of the masse*, is censured in 3. places. *Ind. Rom. pag. 226.*

228 *Hier. ab Oleastro his Preface on the Pentateuch*, is purged in one place only, by the *Inquisition of Spaine* p. 108. and yet the booke is in the *Catalogue of books not to be read.*

229 *S. Olympiodorus* of a Philosopher became a Monk, and wrote vpon *Ecclesiastes*: he is not to be reckoned any longer amongst the number of Saints, & the marginal notes are corrected in one place, about Transubstantiation by the *Inquisitors of Rome. Ind. Rom. p. 77.*

230 *S. Optatus* is newly put into the Calendar: there is one place in the Text, and two in the margin, censured in the *Rom. Index pag. 141.*

231 A booke called, *Ordo baptisandi, of the order of Baptism & manner of visiting the sicke*, printed at Venice, 1575. is corrected in sixe places, by the *Inquisitors of Spaine*

Ind. Lib. Prohib. pag. 142.
Ind. lib. prohib. pag. 204.
Post. Appar. Tom. 1. pag. 639

Part 4. first approved, then censured by Papists.

Spain pag. 249; or otherwise prohibited.

232 Hier. Osorius workes in 4. Tomes, are chiefly allowed of Rome print.

233 Jac. Ottherus Sermons, and an other book of his called, *The mirror of fooles*, are forbidden.

234 S. Pacianus workes are censured in the margine in 8. places. See the *Rom. Ind pag.* 121.

235 S. Paliadius workes are censured likewise by the same *Index p.* 248: in 10. places: he is not reckoned amongst the number of Saints any longer.

236 Caelius Panonius, hath written a *Collection* upon the *Apocalypse*, which is purged in one place about the matter of Confession. See the *Index of Port. p.* 32. and of *Spain pag.* 60.

237 Abbat Panormitanus *Counsel*, touching the *Concell of Basile*, is prohibited.

238 *The Synode of Paris about Images*, printed, *Fr.* 1596. is not worth the reading (say the Papists) and no marvell, sith it containeth much against them.

239 Paschasius disainted of late, hath writ a book of *the body & bloud of Christ*: the book is wickedly glossed in 5. places, especially about the Communion in both kinds. Bellarmin, with *Io. of Louain*, and others doe except against the place, that it is otherwise to be read, and no doubt corrupted by the heretickes: perhaps they meane the Edition of *John Gastius*, with whom they make so much sport, in their observations upon this booke in the 2. Edition of *Bigne*. I cannot yet come to see that Edition. I hope there is such a one extant, and yet it is omitted by *Gesner*: but howsoever for this place I can acquit him; for *Memeranus* and diuerse other Editions that I haue seen of *Paschasius* collated with sundry good

good *Manuscripts* haue the words which *Pellarm.* saith are depraued: and last of all, I haue collated the whole booke with one very ancient *Mss.* and can testifie of my certaine knowledge that the words are there to bee found.

*Ant. Pofsi. To. 2.
App. pag. 82.*

240 *Iac. Passanantius Mirror of Repentance*, or Penance if you will, is not so well and carefully let forth in the former Editions: the best of all, if you may be- lieue the Papists, is that of *Ven.* 1586.

*Ind. Rom. pag.
117.*

241 *S. Paulinus* now plaine *Paulinus, Bishop of Nola*, his *Epistles* are censured for the marginall notes, in 15. ⁴ places; but so seuerely, that they haue thought it their best course, in the last of *Paris* to leaue the Booke out.

242 *Bern. G. Pennoji. a Portu S. Maria Acquisani Apologia*, and other workes of his, *Fr.* 1600, are utterly prohibited to be read by the *Master of the Sacred Palace.* *Vide Ind. Rom. pag. 732.*

*Pofsi. Appar.
Tom. 2. pag. 83.*

243 *Iac. Perez de Valentia* on the *Psalmes* is mended at *Venice* 1586. It were good neuer thelesse, in my judgement, to buy the former Edition, if it may bee had.

244 An Oration of *Nic. Perrenot* in the Diete at Wormes, is not to be read.

245 *Io. Petrus Stupanus Tr. of Magicke and Idolatrie*, is called in at Rome, and forbidden to be read till it be corrected. *Rom. Ind. pag. 733.*


246 *S. Philastrius Booke of Heresies*, is censured for the marginall notes, and otherwise, in 8. seuerall places. *Ind. Rom. pag. 131.*

247 *Pbilo. Carpathius his booke on the Canticles*, doth so well agree with *Saint Gregorie*, that I am halfe of the minde that *Saint Gregorie* neuer wrote them. I haue

Part 4. *first approued, then censured by Papiſts.*

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haue other reasons besides to induce mee therunto; but, heereof in my *Correctorie of S. Gregory*, if God wil. In this Commentarie, there is one shrewd place against the Real presence: they haue gone about to excuse it as well as they can, by extenuating and glossing it in the margin; but all wil not serue their turne. See the *Ind. Rom.* pag. 77.

248 S. *Photius*, Patriarch of Constantinople, his *Nomocanon*, with *Balsamons* Commentarie, both are to be vsainted: for, both were ^a Hereticks, as the Inquisitors of *Rome* do verily thinke. That which doth trouble them most, is, that he should giue the Church of *Constantinople* the preheminence aboue all other Churches. But, there is an other matter in it: this *Photius* opinion about Iustification by faith onelie, without workes, besides diuerse other points of doctrine, doth so fullie agree with the Protestants *tenet*, that in *Oecumenius* Commentarie, printed in ^b *Theodulus* name, they haue purged the *Text* for his sake in about 40. seuerall places. ^a Ind. Rom. pag. 234. ^b See the 2. Edit. of *Bigne*. 

249 *Io. Picus* his Paraphrases and Annotations vpon the Psalmes, are forbidden.

250 *Alb. Pighius* workes, printed at *Col.* 1542. and 1572. are not licensed to be bought.

251 *Ferd. de Pineda*, Of the *Confraternitie of the Rosarie*, his first Edition is forbidden.

252 *George Pisides Hexameron*, ^c is censured in foure places; and his booke is excluded in the last Edition of ^a Ind. Rom. pag. 238.

253 *George Platina*, of the liues of the Popes, is not liked, if he be of the first Edition.

254 *Fran. Poligranum*, his booke of *Affertions*, is to be purged in one place, by the iudgement of the Index

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of Portugall. pag. 31. The Index of Spaine hath made that one, two. pag. 96.

Lucidariū po-
testatis Papa-
lis. Ind. lib. Pro-
hib. pag. 87.

255 *Ant. Polus*, his *Elucidation of the Popes authoritie*, is forbidden.

256 The *Roman Pontificall*, hath been lately reformed at Rome, 1602.

257 The *Prayers according to the Canonickall houres*, oftē either varied, or increased by the Printers, vpo hope of gaine, are not to be allowed; vnlesse they be reformed according vnto *Clement* the 8. his reformed Edition.

258 *George Primaticius*, vpon the *Epistles of Saint Paul*, and vpon the sequen *Canonickall Epistles*, is forbidden.

259 There is a storie in the life of *S. Io.* falsely ascribed vnto *S. Prochorus*, as they affirme. *Renatus Laurent. Barrensis*, hee, whose notes wee haue vpon *Tertullian*, hath certaine Annotations or Scholies vpon this storie, mended in two places. Ind. Rom. pag. 241.

260 *Procopius Gazaus*, his Commentarie vpon the *Osetench*, his Epistle dedicatorie, Glosse and Case, and all is purged. Yet see their great modestie: in one place they commaund the words of the *Text* to be wiped away; or, because (say they) they are *Procopius euang words* (for, wee had not the Greeke copy at hand) it shal suffice to note onelie these words in the margent, *Hæc verba cautè legenda*; Take heed how you read these words.

261 The *Propugnacle, or Fortresse of the Order of the Canons of Lateran*, vtill such time as it be reviewed, is prohibited. Ind. Rom. pag. 735.

262 *Prespers* works, are said to be purged and printed at Louan 1565. I doe easilie beleue them, though they

they had not told vs so much.

263 *Anrel. Prudentius* workes, are censured in the margent 3. times. See the Ind. Rom. pag. 257.

264 The *Commentarie of the Rabbines*, as wel in Hebrew as in Latine, is forbidden.

265 *Ant. de Rampigolis*, his Booke of the *Figures of the Bible*, is corrected, or rather corrupted, in 62. places, by the *Diuines of Rome*. Ind. Rom. pag. 26. It is purged according to the booke printed, *Lugd.* 1561.

266 *Raynerius* vpon the *Psalmes*, onelie in some Editions, is to be purged 23. times. Ind. Hisp. pag. 151.

267 *Ant. Reuchius*, his Exposition on the *Psalmes*, vntill it be purged, may not be read.

268 *B. Rheanus*, his *Notes vpon Tertullian*, are in 8. places purged by the *Diuines* of ^b Doway: in 13. by the *Diuines* of ^c Spaine and ^d Rome.

^b Ind. Belg. pag. 79.

^c Pag. 152.

^d Pag. 37.

269 *Nic. Rhodoginius*, his Sermons in verse, are forbidden.

270 *Ant. Ricciardus Brixianus*, his *Symbolicall Commentarie*, deserues to be read of wise men: and surelie, those that be wise, will the rather read it, because of their forbidding it to be read.

271 *Io. de Roa d' Anila*, his Apologie for the rights of Princes, is forbidden.

272 *Aug. de Rema*, of the *Sacrament of the Diuinitie of Iesus Christ*, and his Church. Item, *Of Christ the head*. Lastlie, *Of Christs loue toward the Elect*. All these books are forbidden, vnlesse they be first purged.

Ind. Lib. Prohib. à Sixto 5.

anctus. pa. 85.

273 *Rusticus Diaconus*, is noted for a Schismatick, by the Inquisitors of Rome, & hardlie censured, though it be but in one place: and lastlie put out of the Calendar of Saints. Ind. Rom. pag. 165.

M 2.

274 *Io.*

274 *Io. Ruthenus*, his Tables of Common places, vntill they be revized, are not to be read.

275 *Dionysius Rychel*, aliàs *Carthusianus*, his *Conference about the particular iudgement of soules*, Col. 1591, vel 1598. is thought to haue some suspected propositions thrust into it.

276 *Eman. Sa* the Iesuit, his *Aphorismes*, are scoured by the *Inquisitors*: for, they commanded him to be purged in about two hundred and sixe places. It is well when the Iesuists, yvhich had almost inclosed all other mens writings, are now themselues circumvented: so that they, which did heeretofore so outrageously domineere both in Church and Common wealth, are novv faine to stoope to other mens lures. See the Ind. Rom. pag. 414.

277 *Raym. of Sabunds Prologue* vpon his naturall *Diuinitie*, is condemned, and contemned by them.

278 *Saluianus* workes, are purged in 13. places of the margent, by the Diuines of Rome, pag. 179.

279 *Fr. Samaritus* booke, called *The Priests Treasurie*, is by the iudustrie of *Angelus Roccha*, purged of some faults, and increased with diuers additions, and printed at Venice 1580. We would content our selues with the former Edition, if we could get it.

280 *Samonas*, Archbishop of *Gaza*, hath a strange opinion, about the turning of the vvater into blood, which must be corrected by a glosse in the margent. Ind. Rom. pag. 227.

281 *Rabbi Samuel*, hath written of the coming of the *Messias*. His opinion is corrected 4. or 5. times in the margent. Ind. Rom. pag. 137.

282 *Hier. Sauanarola*, his Sermons are prohibited in the

the Roman Index, or Catalogue of books forbidden.

283 *Lud. de Saxonia*, writ *The life of Christ*. The Papists doe loue to read such fabulous bookes as these are. The booke is much increased since hee writ it: and the last Editions are accounted best by them.

284 *James Shepheard*, his vvorkes (as, his *Monarchie of David and Goliath*; and his *Sermons upon the Gospels & Epistles*) because the Diuines of Doway could not see conuenientlie how to purge them otherwise, they haue vtterlie forbid them to be read. Ind. Belg. pag. 71.

285 *Iac. Sebecius*, *Of one person and two natures in Christ*, is mentioned in the *Catalogue of books inhibited*.

286 *Segibertus* against Pope *Greg.* and against the *Epistle* of Pope *Paschal*, is forbidden to be read.

287 *Tho. de Senis*, otherwise, & more truly (as they say) *Ber. Ochinus* his *Sermons*, are likewise forbidden.

288 *Hier. Serra*, thought he brought a sawe to cut *Luther* in peeces, for his booke that hee called, *Seruum Arbitrium*; yet his sawe must be mended before he can doe anie good with it.

289 *Seuerus*, Patriarch of *Alexandria*, is first vsainted, and then corrected in the margent, some 6. or 7. times. Ind. Rom. pag. 213.

290 *Sulpitius Seuerus* works, are corrected in twelue places, by reason of the margent. Ind. Rom. pag. 242.

291 *S. Sixtus 2.*, of an *Athenian Philosopher* made a Pope of *Rome*, hath receiued diuerse vvronges at the *Inquisitors* hands. First, they haue deposed him, and made of a Pope, a *Philosopher*; of a *Christian*, an *heathen VVriter*. Secondlie, they haue disainted him.

M 3.

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Thirdly, they haue gone nere hand to haue mangled and curtaild his words.

292 *Sixtus*, the third Pope of that name, hath almost as bad luck as the former *Sixtus*: for, they lay, that none of those books which *Bigne* published in his name, were trulie his. Besides, they haue apparently shewed, that his opinion is not verie agreeable in many points. See the Ind. Rom. pag. 190.

293 *Summario della Religione Christiana*, that is, *A Summarie of the Christian Religion*, printed, containing tenne bookes. The booke is said to be printed at Rome, anno 1590. and to be dedicated vnto the Duke & State of *Genoa*: but the Papists denie this. I wvould faine knowe their reason. Ind. Rom. pag. 735.

294 *Samnium Viridarj*, a booke so called in Latine, hath been twice or thrice printed, and twice or thrice forbidden.

295 *Sophronius*, is censured in one place for that which he hath written.

296 *Soto*, vpon the 4. of the sentences dist. 45. q. 3. art. 2. hath written somewhat (as it should appeare) about the intercession of Saints. The words are commanded to be left our, by their late King of famous memorie, beeing then Inquisitor. It was done like a King, *Sic volo, sic inbeo, stat pro ratione voluntas*. See the Ind. of Portug. pag. 31.

297 *Didacus Stella*, good soule, is purged almost to death: it had been better for him if hee had neuer taken Physick, neither in Spaine nor in Rome. They haue giuen him with one sole purgation at the least 53. remoues. Alas! what doe they meane thus to torment a good old man? See the Index of Spaine, pag. 63. of Rome,

Rom. pag. 406. *Steph. Episcopus Heduenfis*, hath vwritten of the

298 *Sacrament of the Altar*. Hee seemes to be too blame in one point, about Confession. His booke is therefore purged in the margent. Ind. Rom. pag. 227.

299 *Aug. Shenchns* works, are not to be read, vnles they be verie well corrected.

300 *Walafridus Strabo*, hath writ of the beginning of things Ecclesiasticall: his booke hath been sensibly & by degrees corrupted. The *Spanish Index* hath put onely one note into the margent of his booke: the *Roman* hath made the number 4. But those which set out *Bigne* last at Paris, haue deemed it best to leaue the book out, and not so much as to mention it. Thus booke is tossed vp and downe like tennis balls: euery man must haue a saying to them.

301 *The Oracles of the Sybills*, are censured thrice. Ind. Rom. pag. 216.

302 *Aeneas Syluius* works are forbidden, as manie as himselfe condemned in a *Bull of Retraction*. Little thought he, when he first wrote those things, that euer hee should haue come to be Pope: else hee would haue tempered his stile in another fashion.

303 *Symmachus* the Pope & his *Apologetics* against the Emperour *Anastasi*, hath a verie forced exposition in two or three places, to keepe him from yeelding the soueraintie vnto the Emperour. See the Rom. Index, pag. 124.

304 *Tatianus*, the *Assyrian*, is corrected twice in the margent. Ind. Rom. pag. 167.

305 A booke called *A Rich Treasure, or Storehouse of indulgences*, granted by sundry Popes, printed at

Ven. 1604.

Ven. 1604. The book is forbidden *do facto*. Ind. Rom. pag. 741.

306 *Thalassius* the Monke, writ of *sincere charitie & true continencie*. The booke is purged once in the *Text*, and twice in the *margent*.

307 The Hebrew *Thalmud* is forbidden, vnlesse it be corrected as it is at *Rome*. O the infinite paines and cost that these men take, to corrupt good books! would God we were like minded, in restoring them, being any waies depraved, vnto their native puritie.

308 *Theodorus Letfor* wrote a book of *Collectanea*. There is one place, that doth mince the Popes authoritie. I warrant you, they haue taken order to haue it qualified by a *Glosse* in the *margent*. See the *Rom. Ind.* pag. 254.

309 *Theodulus*, Bishop of *Cælosyria*, is reported by *Bigne* to haue published a *Commentarie* vpon the *Epistle to the Romans*: and the *Commentarie* is extant in the first and second Edition of *Bigne*. In the *Index Expurgatorius* of *Rome*, it is cleerely proued, that there is almost 400. yeeres difference betwixt the true *Theodulus*, and the Author of this *Commentarie*, whosoeuer hee were. *Io. Maria*, the Inquisitor of *Rome*, is of mind, that this booke is taken out of *Oecumenius Chaine*, word for word. *Habemus confessiones reos*. Obserue (I pray you) a singular piece of knauerie by their leaves, & confessions. The booke indeed is *Oecumenius*, the translation somewhat different from that of *Hentens*. *Oecumenius* hath some Authors and sentences, that doe greatly impugne the doctrine of the Church of *Rome*: as *Photius* (almost euer where) doth varie frō them: as you may see both in *Hentens* translation, and the *Originall* *Greeke*.

^a The true Theodulus, Priest of Cælosyria, lived anno Dom. 490. Photius one of the Authors heer mentioned, in the yeere 858.

^b Videtur hoc opus ex Oecumenij catena ad verbum decurtatum.

Part 4. *first approved, then censured by Papists.*

97

Greeke, to prevent this obiection, because *Hentens Translation* was too favourable for vs, they haue caused some or other to translate *Oecumenius* diuersly from *Henten* in words, but not in matter: onely this *Photius* is called *Photinus*, or *Phitius*; and the sentences, which were most pregnant for vs against them, the Translator hath wittingly and willingly omitted throughout all the booke, which must be christened by a new name againe, and called *Theodulus a Priest in Galosyria*. This was an excellent deuile of theirs, to shift-off *Photius* and *Hentens Translation*: but at length out it comes, the circumstances of time do bewray their folly. For, how could *Theodulus* that liued in the yeere 490, mention *Oecumenius* and *Photius*, whereof the one florished in the yeere 800, the other was made Bishop in the yeere 858: their owne consciences & mouthes do testifie that this is true. And if they should bee silent, the very bookes themselves, and the Authors thus by them pittifully mangled and torne, would rise vp against them in iudgement. The first discouerie of this fraud, came from the learned Warden of New. Coll. M^r. D^r. *Rives*: who vpon occasion of handling a place of the Romans, was compelled to looke into all the Expositors vpon the place, that he was to treat of. And hauing both *Oecumenius in Greeke*, and this *Theodulus* in the first Edition of *Bigne vpon the Romans*, he first wayed *Oecumenius* words, and then looked vpon *Theodulus*; expecting some new obseruations out of his Commentarie: but hee found them to agree in all points, saue onely beyond his expectation, they had every where almost omitted *Photius* words, being very Protestan-

See the Index
of Rome.

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Io. 4. 39. 41

ricall in this Translation. This he made known to me shortly after: I beleened him, and delayed no time to collate the bookes together. And now as the *Samaritans* sayde vnto the woman of *Samaria* touching Christ, *Wee beleued in him first, for the saying of the woman, which testified: But, now wee beleue not because of thy saying: for, wee haue heard him our selues, and know that hee is indeede the Christ, the Saviour of the world:* so I confesse, I beleued the words at the first to bee true, for the saying of that worthy Doctor, which testified it; but, now I beleue it, not because of his saying: for I haue seene it my selfe, and doe know that this is so. And so I end with *Theodulus*, whom of a seruant of God (as his name importeth) they haue made to serue the Diuell, to humor their Nouices, and nourse them vp in this fond conceit, that all ancient writers, stand mainly for them in the maine points of controuersie.

310 *Theophilus* Bishop of *Alexandria* his works, and words, are either changed, or marred by their glosses, and expositions. *Ind. Rom. pag. 122.*

311 *Theodorianus* disputation about the right faith is falsely glossed, in 4. places in the *Ind. Expurg. of Rom. pag. 164.*

312 *Theaurus sacrarum precum*, that is, a *Treasure of good and godly prayers*, printed at *Ven. 1599.* is forbidden.

313 *Titus*, Bishop of *Bosstria* in Arabia, upon *Luke*, translated by *Peltan the Iesuite*, was heretofore accounted a Saint: but now he is out of account, by reason of the *Rom. Index*, and his commentary commented vpon in one place. *Ind. Exp. Rom. p. 86.*

314 *The*

Part 4. first approued, then censured by Papists.

99

314 *Tostatus Abulensis*, that voluminous writer, of his workes this is but an Epitome, that we see: and yet wee haue in our publique Librarie at Oxford three volumes more then ordinarie, written in the Spanish tongue, by way of Commentarie vpon Eusebius Chronicle. In one of them is contained a discourse of his life and writings: and it is there reported (a thing very incredible, but that it is related by a very credible Author, *Fr. Ximenes, Archbishop of Toledo, and Primate of al Spain*) that reckoning the daies that he liued, from his first infancie, vntill his dying daie, you shall finde three sheeres of paper that hee wrote for euery day. How much hee wrote it skilles not, but how well. Now although he were ouerwhelmed with the corruptions of those times, wherein hee liued: Yet by the notes vpon him, that are commanded in the *Index of Portugall* to be purged, and by his workes, which in the former Editions are noted of error and corruption, I doe ghesse that *Tostatus* was a reasonable good Author and witnesse of our side, in manie points, if he might bee suffered to speake his mind freely: but, doubtlesse these words in the last Edition of *Venice 1596. Alphonsi. Tostati &c. commentaria Mendis quamplurimis diligenter expurgata*, doe make mee long to see the former Edition, whereof I can not yet heare any tidings, but that they are in that well furnished Library of *Master Doctor Bisse at Welles*, saue two or three volumes which are in *New Colledge in Oxford*.

These Volumes, the Doctor, I know, hath often v. owed the Colledge vpon very good terms to part with;

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but

Sumados los
annos de su vi-
da tres tantos
los pliegos que
escruió, que
los dias que vi-
uió. *Fr. Ximenes*
in his Ep. before
the 1. part of his
Exposit. on vpon
Euseb.

but the locall statutes of that house; doe make his sute in a manner impossible. But, I am glad notwithstanding, that although he could neuer get these books to *Welles*, yet his rare *Tostatus*, & al the rest of his books at *Welles* which come to many 1000. are likely (if God please) to come to *Oxford*; and to meet, if not in one Colledge, yet in one Vniuersitie. For, as I am informed, he hath very bountifully and wisely passed them all by his deed of gift, vnto the *Warden and Fellowes of Waddam Colledge in Oxford*; of the honourable foundation of Master *Waddam Esquire* late deceased; and Mistris *Waddam* yet liuing: and long may she liue, to enioy the benefit of her gift; and the assistance of so many mens prayers, as shall be bound in a religious dutie, both to pray, and (as they haue good cause) to praise God for her.

315 *Fr. Valesius*, a renowned Physycian wrote a booke of *Diuine Philosophy*. Printed 1587. in 4°. The booke is willed to bee purged in 17. places. See the *Ind. Expurg. of Rome pag. 727.*

316 *Laur. Valla* wrot *Annotations upon the newe Testament*: they are to be purged in 4. places; by commandment of *Gaspas Quiroga. Ind. Hisp. pag. 141.* His booke against *Boethius* is corrected but in one place onely. Ib. Item his bookes against *Constantins Donation, of Free-will and of pleasure*, are viterly prohibited to be read.

317 *Vdalricus*, Bishop of Augustacs *Epistle, against the vnmarried life of Priests*, is adiudged to the fire, *Ind. Hisp. pag. 149.*

318 *Victorinus Afers* booke, is purged by reason of the glosse in 10. places. *Ind. Rom. pag. 138.*

Part 4. first approued, then censured by Papiſts.

102

319 *Victor Antiochenus*, writ a Commentarie vpon the Gospel of *S. Mark*, translated by *Peltan* the leſuite; whose as I ghesse the marginal Annotations are. They are to be purged in 4. ſeueral places.



320 *S. Vincentius Lirinensis*, that writ the golden book against profane Heresies, hath had some drosse mingled amongst his fine gold; they haue changed both glosse and text in one or two places: vpon what warrant I know not.

321 *P. de Vineis* set forth a Complaint of *Fridericke* the 2. against the Pope: the Pope hath caused the book to be suppressed.

322 *P. de Vereas Pilgrimage to Hierusalem*, is likewise stayed.

323 *Alph. Vinaldus* published a booke with this glorious Title; *A golden Candlesticke*: printed at *Venice* 1600. The gold of which Candlestick when it came to bee tried in the fire at Rome, was thought to haue a great deale of lead, or other base bullion mingled with it: and therefore it was purged forth in the *Roman forge*.

N 3

In





In this Table, are censured

Popes, Patriarches, Archbishops, Bishops, Cardinals, Fathers of the East, West, Greeke, Latine, Saints, Martyrs, Abbots, Archimandrites, Archdeacons, Chancellors, Priests, Iesuites, Monkes and Friars of all Orders, Councells, Breniaries, Liturgies, Offices, Ceremonials, Summaries, Prayer Bookes, the Iewish Thalmud, Chalday Paraphrase, and the Bibles.

The vse of the Table; to shew

- 1 By what degrees Bookes haue beene corrupted.
- 2 With what Opposition; the Inquisitors being still at oddes with vs, and among themselves.
- 3 What Popish Authors & other writers throughout all ages haue maintained the truth of our Religion.
- 4 What Bookes, and of what Editions, are to be bought and to be read of Protestants.
- 5 Lastly, that the Text of the Fathers workes (a thing constantly denied by the Papiſts) is commanded to be purged in their ſeueral Indices Expurgatorii, plainly prooued in the Table by this marke in the margin;





THE V. PART.

A Remedie against all manner of Popish Corruptions.

Diuerse and sundry are the diseases of Bookes; vvh whereby the life & soule of Religion, hath been almost corrupted, as hath beene alreadie fully declared: yet, what auaieth it to knowe so much, if there be no help, or the disease be incurable? Let vs therefore see, what salues may be applied to these sores; what remedies against these diseases. The Art of Physicke, is not onelie Speculatiue, but Practicall; it both seeth and cureth: it first seekes to know the maladie, and then practiceth vpon the disease.

It is in vaine to find out the disease, vnlesse wee find out the remedie also.

The bookes that are corrupted, are of two sorts; Old, and New: the Corruptions are likewise two-fold; The forging of false Treatises, or corrupting the true; which hath happened three manner of waies; by adding, taking away, or changing, diuerse words, sentences, and bookes. The discouerie of the false Treatises, is a matter of iudgement; the restoring of the true, if they be ancient, a matter of industrie and iudgement; if later & moderne Writers, a matter of industrie onely.

Bookes [sundry] waies depraued

The first part, is to be assigned vnto certaine graue Diuines; who, vpon view of the circumstances of time, stile, doctrine, and manner of writing, may easily returne their opinions.

The 1. part.

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The 2. part. The second, vnto Diuines, that are neither very ancient, nor verie young, but of a middle sort: whose labour is, to compare the printed works of the Fathers, with the best and ancient Manuscripts; and thence to informe themselves and others, of the true reading.

The third. The third, is to be committed vnto our younger Diuines: it beeing a matter of labour onelie, to collate the printed Copies that are purged, with the bookes that are vnpurged, and to note the differences truly & faithfully.

Discovery of the false Treatises.

Abra. Schultetus, and Master Rob. Cooke, diligent & painful discoverers of the false Treatises that haue gone abroad for these many yeeres, in the names of the ancient Fathers, both Greek and Latine.

The discovery of the false Treatises, hath in part been made, by the learned writings of sundry approued good Authors: as namelie, of my *Lord of Winchester*, and Maister *Dofor Reynolds*, and others: and their reasons, with sundrie others, are collected & gathered together, by *Abraham Schultetus*, a German, and Master *Rob. Cooke*, of *Leedes*, our Countrieman: though *Schultetus* hath not handled all points, nor so largely as the other hath done; hauing no purpose so to doe, by containing himselfe within a verie narrow compasse of time, in respect of the other: whose paines haue beene great, verie profitably and iudiciously bestowed vpon this argument; then the which, I knowe none more profitable.

Corruption of the true, to bee known by Collation of the Fathers workes printed, with the best Manuscripts.

For the Corruption of the true Fathers, there haue bene diuers Diuines imployed; & authorized publicelie; encouraged by diuerse persons well affected in Religion, that haue afforded liberall maintenance thereunto: and, (if God send a blessing vnto their labours), the worke is likelie to take such effect, that the Papists (whose Religion is policie, and their policie the corrupting of all ancient Records, and monuments that make against

against them) will in the end be ashamed of their foule corruptions, and compelled to yeeld vnto the knowne truth of our Religion.

For the moderne and late Writers, which haue been sundry waies deprauid by our Aduersaries, and made to vtter that which they neuer dreamed of; I doubt not, but there will be such care taken by those that are in authoritie, and set ouer the Clergie, that the Bookes that are purged by the Papiſts, in their *Indices Expurgatory*, shall be diuided amongst many of our younger Diuines in both our Vniuersities, to the end that their words & and works, may be preserued intire, and free from all manner of corruption: so that, as fast as the Papiſts purge, so fast wee may retaine and maintaine the works of the late Writers, and preserue them from corruption, in such sort as they were written, (of most likelihood) by the Authors themselues. For, it is true that *Maſter Donne* obserues; that out of all the workes of those seuerall Authors, which are commaunded to be purged, there might be a most excellent *Catechisme* compiled in Diuinitie: and, I think I may safelie say, for that part of Diuinitie that is controuersed, there is not almost an argument vrged by them against vs, which is not answered by diuers of their owne Writers, vwho haue beene compelled to giue testimonie vnto the truth.

Moderne and late Writers, deprauid by Papiſts.

Papiſh Writers, that haue directly maintained the true Religion now professed, to be diligently persued, & the places to be restored as fast as they are purged by the Inquisitors.

An exact Catechisme to be framed for vs, out of their owne Writers.

Answering of Papiſts by Papiſts.

In this kind, the great industrie of *Maſter William Craſhaw* of the Temple, in setting forth the differences of *Ferus upon Iohn*, may be a very good president for them to follow. Let not the *Papiſts* be more carefull in corrupting, then we in preseruing & restoring the Authors vnto their former puritie.

Maſter Will. Craſhaws Collocation of Ferus.

A. 2.

The

Romish falsifications, by dimi-
ding the worke
amongst many
Diuines, may
within a very
short time be dis-
covered, to the
great furtherance
of Religion.

See the Table of
Diuinity bookes
heretofore ap-
proved, now cū-
sured by Pa-
pists, in the end
of the 3. Part.

What singular
profit might
come, by Colla-
ting of the pri-
sed bookes, with
the Indices Ex-
purgatorij.

The late Editi-
ons, such as are
said to haue any
new Corrections
in them in the
Title page, are

The worke that was very toilesome vnto him, being but one, to goe thorough so many Tomes of *Romish* falsifications, may be made verie easie and pleasant, becing distributed amongst manie: and so manie there are in the *Colledges* of both *Vniuersities*, as would within a few yeeres restore, whatsoeuer hath been decayed, by the policie (or malice rather) of our Aduersaries the *Papists*, taking but one or two Diuines out of euerie *Colledge*.

There be some Authors so purged; as *Geor. Venetus*, *Erasmus Rotærodamus*, and *Carolus Molinæus* workes, that their deprauations becing diligentlie noted, vould amount vnto whole volumes. These bookes might not vsitie be distributed amongst manie: but, as for the rest, there is not so much to be written out, but that one man, might within lesse then a yeere, at leysure-times, copie out all that is commaunded to be added, changed, or blotted out, in eight or nine of the Authors, mentioned in the *Indices Expurgatorij*. Which worke, if it were faithfullie done, it would be a worthie labour for some one or two, to gather all together, both vnto the methode of the *Catechisme*, and order of the *Schooles*; that at the first sight, a man might see, that, that doctrine which the *Papists* do seeme to impugne most, hath been openlie taught, and professed, by the best Writers in account amongst them.

Neither are we heere precisely to follow any one *Index* alone; but, as many as can be procured; must be viewed, and the differences or deprauations of anie of them, must be carefullie set downe: and sometimes, we are to compare the former and later Editions of Books, written by *Popish* Authors, together; especiallie, if in
the

the Title page, there be anie shew made of late corrections. For, after this manner haue they depraued sundry Bookes, which are not mentioned in the *Indices Expurgatorij*; as, by a diligent collation of the Bookes, we shall find: which may giue vs a iust occasion to distrust their later prints, and especially, the *Romane Editions*.

If any man shall doubt of the truth heereof, let him compare the last Edition of the *Councells at Rome* with *Binius*, *Binius* with *Nicolinus*, *Nicolinus* with *Surius*, *Zerlin*, or *Crabbe*; and he shall find the latest prints the worst, and the worst accounted best by the *Romanists*: which neuer try the Editions, or examine the bookes; but take them vp vpon credit of their Holy Father the Pope, or some appointed from him, for the ouer-sight and charge of bookes. And thus much may suffice to haue been spoken, for a remedie, to preuent the danger of their *Indices Expurgatorij*, either present, or to come: as likewise, for discouerie of the false Treatises, which lurke vp and downe in corners, and are thence fetched to gaine credit to the Popish Religion; being guilded ouer with the names of the Ancient Fathers. Thus, *Amphilochius* was found at *Verona*, *Clements* vworks in *Creet*, *Martials* in a Caue vnder ground; and of late, some few yeeres since, we haue certaine intelligence, of a Councell held in the time of the Apostles, written in the *Arabick* or *Aethiopian* tongue, found on the top of a Mountaine in *Spain*. The *Iesuit* cannot yet tell vvhether to say vnto them; because the Pope, that is *Censor Censorum*, Iudge of all writings, hath not yet censured them.

For the vnmasking of these, or the like counterfeit Treatises, for me to giue rules or precepts vnto others,

to be considered of: although they be not mentioned in the Indices.

The Rome - Editions greatly to be suspected.

Iuell, part 2. pag. 156. Fabulous writers found in an Island, in a Caue, and on a Mountaine. Pos. Appar. p. 1. 256. To. I. Enim arbitror omnium Scriptorum.

Restoring of the
true Authors.

Great danger, if
the Papists may
be suffered to
print the Fa-
thers works at
their owne plea-
sures, out of
their Clemen-
tin Coll & Va-
tican Presse: in
no wise to be
prevented, vnles
it be by compa-
ring them with
the ancient Ma-
nuscripts.

The Fathers works corrupted,
both before, and since the Art
of Printing.

^a Deprehendere aliquando li-
cet oscitantiam quorundam Li-
brariorum, aliorum verò in
depravandis veterum Scriptis
audaciam, siue addendo, siue
detrahendo; aliorumque in-
scitiam, qui genuina Scripta
cum adulterinis, et Scioloni
glossemata contextui admif-
cuerunt. Gouler. Annot. in Cy-
pri. pag. 474. ^b Verborum affi-
nitas Librariorum vulgus in
errorē traxit. Am. Sabell. An-
not. in Plinium.

were for *Phormio* to teach *Hanniball*; or, as it is in the
Prouerbe, *Sus Minervam*. I will forbear, and either say
nothing, or speake vnder reformation of others, that
are better experienced in this kind, and haue the gift of
discerning Spirits. But, for restoring of the true Au-
thors, which are in diuerse places dangerously corrup-
ted, I will not spare to deliuer my opinion of the matter,
because I haue beene a little more conuersant amongst
the Parchements: and what I haue either found my
selfe by experience, or obserued out of others, it will
not be vnprofitable to relate; seeing the Fathers works
are likely euery day more and more to be depraued, if
there be not a speedie remedie provided to the contra-
rie. Now, what remedie is there, or can there be pro-
vided more effectually, against the corruption of the Fa-
thers works, then the diligent comparing of them with
sundry good and ancient *Manuscripts*? VVherein, to
proceed orderly and iudiciously, according to the rules
of Art, wee will first shew how bookes haue beene cor-
rupted. Secondlie, how and after what manner, or by
vvhom, they are to be reformed and amended.

The corruption of the Fathers works (I
speak especiallie of the *Latine*) hath happen-
ed many waies, and at diuers times, either
before, or since the Art of Printing. ^a Before
Printing, by the fault of the Scriueners, and
Copiers out of Bookes; sometimes of meere
ignorance, not vnderstanding what they writ;
sometimes of error, writing one thing for
another, being deceiued with the similitude
of the letters; sometimes of negligence, in not
caring; and sometimes of purpose, altering &
chang-

changing the words at their pleasure, as made most for their aduantage. But in this kind they were for the most

part abused by certaine ^c *Scioli*, or cunning men, which tooke vpon them to correct the *Magnificat*, as it were, and to ^d mend the old

Bookes vpon coniecture. These men; vwhat they ^e vnderstood not, they mended: & their mendings and corrections, or corruptions rather, were diligently followed by others that succeeded; and the worse reading being once

put into the Text, could hardly be removed thence. Lastly, ^f that which was noted in the margent, was oftentimes taken into the Text, by the vnskilfull Scribe. Thus, before Printing, bookes were sundry waies deprauid. Since the Art of Printing came in, books haue

been no lesse corrupted by Printers at the first; ^g which published the Bookes, without comparing them with the ancient & authentic Copies. For want whereof, diuerse

^h Learned men haue wished, that either Printing had neuer been found out, or at the leastwise, neuer practised, but in these daies, wherein so much care is taken for the finding out of the truer reading. Likewise, the ⁱ Composi-

tors, and Correcters, of negligence, or of set purpose, haue altered many sentences, words & letters, without reason or authoritie. Lastly, the most dangerous & pernicious errors, haue growne and issued from the Popish

Prints; which, vnder pretence of comparing the printed Bookes with the ancient *Manu-*

scripts

^c Multa sunt apud Auctores bonos pessimè accepta à sciolis. Luc. Fruter. versif. pag. 37.

^d Res est periculosissima et grauissimè pernitiola, non mendis literarijs, sed verò emendationibus malis contaminare Auctores bonos. Luc. Fruter. versif. lib. 7. pag. 63.

^e Sunt nonnulli qui locos omnes, quorum allequi sensum nequeunt, aut qui aliquid sibi novum et inauditum afferunt (tanquam alijs omnibus tale futurum esset) suspectos habent, et mendosos esse clamitant. H. Steph. lib. 5. Sched. p. 224.

^f Multa in margine Libri. primum adscripta à Glossatoribus, in Contextum postea à negligentibus Librarijs recepta sunt. Fr. Brug. Nouanti. Lect. pag. 304.

^g Too much hast made in printing the Fathers workes at the first.

^h Optandum fuitne Typographica res illis temporibus enata esset, quibus quidem literæ alique fuerunt; non tamen in eam dignitatem et splendorem venerunt, quo in splendore et dignitate nostro esse hoc sæculo conspicitur. Lu. Fruterius versif. pag. 63.

ⁱ Correctorū audacia et Typographorū indigentia. Fr. Brug. Nouanti. Lect.

scripts (and some such thing they haue done very partiallie) haue giuen vs drosse for siluer, and water in steed of vvine.

Of Catholick Restitutions.

But, to let passe their Corruptions, & to speake of the Corrections, and Catholique Restitutions of the Fathers vworks, how and after what manner it may best be performed. We must vnderstand, that the Fathers works thus depraued, be onely two manner of waies to be corrected: either without, or with *Manuscripts*; that is, vpon probable coniecture, or sufficient authoritie.

^a Parcé et pudenter de nostro conferamus. Luc. Frut. lib. 7. veril. pag. 63. Si Mss. fallunt, ingenio suo ad eam rem pudenter tractandam vtendum iudicant. Ib. pag. 7.
^b Verius est in his, membranas nostras, quam aliorum coniecturas sequi. Fr. Brug. Nouant. pag. 560.

^c Libri vt antiquiores, ita meliores. Id. ib. pag. 171.

^d Libri Longobardicis characteribus exarati, longè antiquissimi sunt. *Mar. Peller* in *Hier. Com. Annot.* pag. 1.

^e Manu formata. Wa. d. pag. 141. Tomo 2. de Eucharistia. Antiquissimi Libri maioribus characteribus, nullisque interuallis dictionum, nullis item cōpendiarijs notis scripti reperiuntur. *Aug. Polit.* p. 56.

^f Short writing, the cause of great mistaking.

The first of these Remedies is dangerous, ^a & seldome to be vsed; onely in case of necelsitie: the other, common, and for the most ^b part more certaine; but, to be vsed with great discretion, both in regard of the choise, and orderly comparing of the *Manuscripts*.

In the choise of written bookes, wee are to preferre ^c the former before the later; the truer before the lesse corrected; the more copies before the fewer. For the Antiquirie of the bookes, those Copies are held to be most ancient, that are written in the ^d *Lombard* or *Saxon* letter: or lastlie, ^e in a set hand in great letters, without points or abbreviations. For, at the first, bookes beeing but few, men had leysure to copie them out as they would, at large: but afterwards, in process of time, Bookes increasing, and the numbers of Au-

thors growing to be almost infinite, men were driuen to write much within a short time, and to vse ^f many abbreviations: vvhich beeing not well vnderstood of euerie one, and varied according vnto the bookes, oftentimes

times gave occasion of very foule mistakings. Thus (as *Vives* and *Erasmus* notes) within these five or six hundred yeeres last past, books haue been depraued, in a verie lamentable and intolerable manner.

In comparing of the Bookes, we are to vse,

¹ first, Diligence; to compare the whole books, and not a few sentences, scattered heere or there. Secondly, ² faithfulness; to make true report of the differences, be they good or bad, seem they right or wrong. Lastlie, ³ modestie

and discretion, to auoid rashnesse in censuring, or hastinesse in changing the receiued Editions, although there seeme neuer so important reasons. As, when wee see a manifest error, in

citing one ⁴ Author for another, as *Zacharie* for *Malachie*; the most that we can doe, is to

note the error in the margent. Without sufficient warrant of the *Manuscripts*, nothing is

to be changed: that were to lay open the way to ⁵ coniecture of the vnlearned, vvhich hath

beene the bane of all good bookes. Onely in

different readings, and diuers lections, whether, of the two, or of more readings, is to be

preferred, we may inquire & iudge, not without mature consideration, what may be said

Pro and *Con*, vpon view of the circumstances. And heere, as before, the diuerse readings of the other ⁶ *Manuscripts*, vvhich we perhaps

mislike, would be preferred, either in the margent, or in the later end of the booke; that we

may not seem to arrogate too much vnto our

selues, or to attribute too little vnto others: it

¹ Libros veteres — vt auidissimè inquirere, ita diligentissimè cum recentioribus contendere soleo. Eò lubentius, quod nunquā ferè frustra tale aliquid à me tentatum sit. Fr. Brug. Nouant. pag. 365.

² Summa nobis curatio esse debet, nequis nostram accuset fidem. Gasp. Schop. veris. pag. 112. Optandum vehementer, — vt quæ vetusti Codicis sit lectio semper admoveas — siue ea sit sana, siue infana. Luc. Fruter. pag. 122.

³ Nihil in hoc genere statuenti illis præcipue est, quorum iudicium, multorum est præiudicium: Huius inquam, rei semper memores, sensum et cautè hic procedemus, neque vbique omnia omnibus credemus: sed per singula euntes, suo quæque pondere ipsi etiam æstimabimus, et tum denique Interrogati, veracunde ex animi nostri sententia respondēbimus. Fr. Brug. Nouant. Le. A. pag. 525.

⁴ Sancti Patres lapsi memoria, nonnunquam falso citant Scripturæ loca; non tamen miranda recepta lectio, propter defectum exemplarium. Mar. P. I. Ior. Annot. in Hier. Ep. pag. 633. et Goulart. in Cypr. pag. 441. Sine exemplaribus nihil est immutandum. Mar. P. I. Ior. in Ep. Hier. p. 593. et 634. Et in Com. pag. 57.

B.

becing

¹ Bonos Auctores pessimis suis rationibus perdunt. Luc. Frut. lib. 7. pag. 114.

² Critici est antequam vllum reprehendere locum aggrediat, quid ad defendendū aut saltem excusandum Auctore afferri possit prauiderere. H. Steph. dissert. de Crit. p. 171. In exemplariū dissidijs materiam sibi paratā habet Criticus. Id. ib. pag. 74.

³ Non omnino nugar agunt, qui diuersitates lectionum in Antiquis Codicibus oculis subijciunt. P. Nannius. Lib. 1. *de uarietate*, pag. 86.

⁴ Sic fiet, vt de fide tua nulli non sis gratus futurus: rū occasionem dabis studiosis, vt ex corrupta illa lectione tua, integram et sinceram conentur educere. Luc. Frut. Lib. veris. pag. 127.

Item Verūta omnia volumina licet mendosa diligenter seruanda et obseruanda sunt. Ang. Polit. pag. 63.

⁵ Nihil mutandum quando in exemplaribus omnibus antiquis verba aliqua reperiuntur. H. Steph. lib. 1. Dissert. p. 45.

⁶ Aetatem suam raro mēbra nacei libri diserte loquantur. Fr. Brug. Nouunt. Lect. pag. 304.

⁷ Melius est monere lectorē, quam mutare absque exemplaribus lectionem. Mar. Victor. in Annot. Com. Hist. pag. 39.

⁸ Sunt nonnullæ lectiones, quæ quum à plerisque contemnantur, aut etiam reijciuntur, à lectore Critico examinantur, non parui ponderis esse in li-

being free for enery man to chuse vvhāt hee liketh, vpon good warrant of the old Copies: which though they be neuer so faultie, yet they must be kept for some vse or other.

This rule is to be obserued when the Copies doe varie one frō another: but, if¹ all the Copies, being taken out of diuersē Libraries, and written at seuerall times by all probabilitie (for the¹ certaine time and age of the vwritten bookes, vnlesse it be of the later, is not certainlie knowne) doe dissent from the printed bookes: vvee are bound to follow them, rather then the² printed Copies; although the other reading may seeme more probable. And this is the iudgement of the best Criticks: whose precept it is, that vvee should note all the different readings in the margent of the printed books, although they seeme neuer so small, and chuse the best. For, many times it so happeneth, that a vvord, letter, or³ point misplaced, may breed a great confusion in reading, and ouerthrowe the Text: yea, the transposition, or changing of words, or vnpointing of Books, which are things little regarded of many, doe so farre alter the sense, and obscure the Author, that it is bootles for a man to read without them. All which considered, we see what a religious care they ought to haue, that are to be conuerfant in this kind of Studie: wherein it can hardlie be iudged, whether greater industrie, fidelitie, discretion, or modestie, be to be required.

quired. And heere, wee cannot but taxe the blind ignorance, or audacious boldnesse of our Aduersaries; who, either thorough negligence, in not comparing the whole Bookes, or partiality, in leauing out what maketh against, or adding what maketh for them: or, indiscretion, in preferring one Copie, though neuer so vitious, before many: or, lastly, immodestly passing the bounds of reason and Art, haue aduentured to correct bookes of their owne heads, without prooffe of the *Manuscripts*; when they might with a wet finger haue been bad. And when they doe allege *Manuscripts*, (vvhich alwaies they doe not in particular, though it be verie requisite in the publishing of any new Treatise which was neuer heard of before) doe they otherwise then bleare the eyes of the simple Reader, and make great bragges where there is little cause.

Wee haue compared Saint *Augustines* works with 200. Copies, say they; it is vnpossible that you should euer shew the like: alas, you are not able to bring halfe, nor a quarter so manie. Thus *Molanus*, the chiefe Censour, in the publike Review of S. *Augustines* works, doth first flourish; and after him, *Ant. Possennine* the Iesuit: but they deceiue vs; for, the truth is, they had not so manie good *Manuscripts* out of all their Libraries in *Germany*, and else-where: as may be presumed, for that they vsed as many as they could conuenientlie get into their hands, as the Libraries of

tabuntur. M. Steph. Dissert. de Crit. pag. 71.

Scriptores veteres quosdam mendosos habent locos, ex ijs etiam qui nihil mendicare videntur. Id. Lib. Sched. pag. 23.

San vt tantula literula sententia auertenda, vel potius conuertenda fuerit. Fr. Brug. Notant. Lect. pag. 370. See Part

Emendationes magni momenti sunt: quod ad sensum attinet, cum parua tamen sunt et ipsa mutatione. H. Ste. Lib. Sched. pag. 44.

Mala interpunctio locum aliquem nimino deprauare potest. Id. Dissert. de Crit. pag. 74.

Religionem in castigandis Scriptoris maximam adhibendam puto. Gasp. Schop. vers. pag. 138.

A dangerous matter to correct the Fathers works upon conjecture, without the helps of ancient Manuscripts.

The Papists urge Manuscripts, but doe not tell vs where; nor how many they haue.

Cū ducentis Codicibus cōsulimus. Poss. in Appen.

See his Preface before S. Augustines works; and Possuin in his Appendix.

Both our *Uniuersities* & *Cathedrall Churches*,
 rroll stored
 with *Manu-
 script Copies*, be-
 sides those which
 are in private
 mens hands.

The great losse
 we sustaine, by
 making away
 our *Manuscripts*.

The great a-
 bundance of *Ma-
 nuscripts* heer in
 England.

An exhortation
 to private men,
 to communicate
 their *Manu-
 scripts*.

Oxford and *Cambridge* doe afford: For, in the same sense that they had 200. we may be said to haue 600. at the least: for, in collating *S. Augustines* Treatises, vvhich are almost two hundred, they vsed 6. Copies, sometimes 5. 4. and for the most, 3. 2. or 1. Copie; vvhereas we, out of both our *Uniuersities*, are so well furnished vvith ancient vvritten Bookes, that wee can verie well double or trebble that number, if need be. If wee should adde heervnto, the vvritten Copies that are yet remaining, either in the Libraries of *Cathedrall Churches*, or priuate studies of diuerse Noble-men and Gentlemen, vvvhich are addicted to the studie of Antiquity, how great (erow we) would be the number, and how manie more the Copies?

This little *Iland of England*, (notvvithstanding the continuall waste and hauock that hath been made; since the daies of King *Henrie* the eight, by *Glouers*, *Bookbinders*, *Frippars*, and others; or the continuall purloyning and conuaying of old Bookes beyond the Seas) hath at this day remaining, if they were all brought together, more *Latine Manuscripts*, then any Country else that is of a far greater circuite. And what pittie is it, that such precious Monuments, rare Iewels, and treasures of Bookes, should lie so long vnkowne, & hidden from the view of the vvorld?

In time of dearth, hee that hoords vp his corne, and hides it from the people, is accused by *Salomons* arrest. And seeing the marrow and pich of the greatest controversies at this day set on foote, doe relie vpon the ancient, and most incorrupted bookes, I wil not pronounce an *Anathema* against such niggards of Bookes, that conceal them from the publique vse: but, this I wish them

them, to consider, whether hee that hath a talent of Bookes, or any other gift, be not to imploy it to the best behoofe of his heauenlic Lord and Master?

It were to be desired, that there were neuer a *Manuscript* Booke in *England*, appertaining vnto Diuinitie, but in the famous Libraries of both our *Vniuersities*, or else where, publiquellie to be seene of all men: For, whiles they are in priuate mens hands, though their care be neuer so commendable in preserving them in their life times; yet vvhath use can be made of them, or how may their authorities be vouched, which are not alwaies to be seene whiles they are liuing: and vvhens they die, may easilie miscarie, by falling into the hands of such as regard them not.

Cicero vvas an eloquent man in his time; yet his sonne proued but a Dunce: the father may be a worthy louer of Antiquity; it is a chance whether the sonne will follow the fathers steppes. These same *Manuscripts*, (as one merilie said) are more pored vpon, then *Adams* *scripts*.

True Antiquitie is neglected; and, (as the Orator said) in steed of old, graue, sad Sires; *Venerunt noui stulti, adolecentuli*; there are stept vp, new fangled and fond VVriters, that doe take vpon them vwith those fellowes in *Homer*, to be wiser then their fore-fathers, that haue brought all things vnto such an exquisite methode, that they haue left learning naked of his true ornaments, a meere *Skeleton*, and bare carcase to feede on.

Heerefore, men were altogether for matter; and little regarded forme: the world is now altered, wee are altogether for forme, little respecting matter.

There is a meane betwixt both, if wee could hit on it. What booteth it vs, to wearie our selues in reading so manie new Bookes? or to spend our sight and time wastfullie, vpon perusall of that, which when it is produced, worketh no effect? caueth no sufficient probation or demonstration of that, which is in question, and is easily denied by the Aduersary? There was a time when, & good vse yet is to be made of the New Writers, I confesse: yet the elder they be in time, the meeter for anie point in controuersie. And, considering the controuersies, and wranglings about the Antiquitie of Religion, and the diuersitie of Readings; he that shall liue but another age, shall see both *Fathers* and *Manuscripts* more regarded then they haue beene, and faster bought then they were wont to be. And truelie, neglect of the *Fathers* vworks amongst *Protestants*, hath not proceeded from the *Fathers* themselves, but from the false Editions; being farced with words and Treatises, that doe nothing fauour of their doctrine. And I am verelie perswaded, that if the *Fathers* vworks were once truelie set forth by the *Protestants*, with fit Censures and Annotations, and especiallie; if the times were preciselie set downe when euerie Treatise was vvritten (as neerely as could be learned by pregnant circumstances), the greatest Controuersies of these times, would soone be determined, and haue a happy end: which, vvholes they vrge one Edition, and wee another, they commending theirs, and we ours, both differing, is scarce to be hoped for.

How manie places are there, which are noted of corruption, by my Lord of Winchester, Mr. Dr. Reynolds, Whitakers, and others of our side? by Bellarmine, Baro-

*Late Writers
haue their vs,
but not to be co-
pared with the
former.*

*There will come
a time, when the
Fathers works
will be more in
request then they
are, or haue been
of late yeeres.
The cause of
their neglect.*

*There would
soone be an end
of Controuersies,
if the Fathers
works were truly
printed, & care-
fully read.*

*Baro-
nius,*

nium, and *Possuine*, of the other? VVho would not reioyce to see the proofes or coniectures, of the one side to be confirmed, and of the other to be reiected, by the touchstone of the *Manuscripts*? The triall of some few places, thought to be corrupted by either side, you may see, with the prosperous euent, out of the *Manuscripts*. But, put the case that the written Bookes should varie from their expectations: yet, were it not profitable for the learned to knowe so much before hand; that they might leaue off to suspect, where there is no such cause? For, thus to doubt, were to bring all into question, and to discredite their coniectures against another time. But, if the *Fathers* works were once diligentlie compared, with a sufficient number of good *Manuscripts*, the Learned would be eased of this labour, & proceed vpon better grounds, to resoluē of all matters.

But, heere it may be obiected; It is true, the Collation of the written bookes with the printed, is verie necessarie and conuenient, if the ancient bookes did all agree: but they dissent, more or lesse, and are found oftentimes verie faultie and diuerse: and therefore it were better to retaine that reading, which now is, as it were, in possession of the Text.

Againe, what care wee for your Bookes in *England*, may the Papiſts say, when we haue better beyond Seas, in the *Vatican*, *Florentine*, *Sfortian*, and other Libraries? to which wee will stand, and not to yours, which are scarce a hundred yeeres old. This is the greatest obiection, that euer I could heare made against the Collation of the *Fathers* works; which is answered thus: If the Copies did not varie one frō another, (as sildom times it happeneth otherwise) it were a shrewd signe that.

In the 2. Part, we haue the triall of about 50. places: there remain about 500. in the like sort to be surveyed as better lesse. The profitable use of *Manuscripts*, in case they should vary from our coniectures.

An Obiection of the diuers readings of the *Manuscripts*.

Another against the Antiquitie and Integrity of our Copies.

An Answer to the former Obiection.

Small differences
in the Copies:
rather he'll full
then any waies
hurtfull vnto vs.

All the Copies
wherefoeuer ta-
ken, fully agree-
ing in materiall
places.

Appeale vnto
the Manuscripts
that are beyond
the Seas, if the
Papists will
deale with vs,
fide optima et
antiqua.

Our English
Manuscripts
greatly esteemed
beyond the Seas,
and the reasons.

Our founders of
Colledges, care-
full to furnish
their Libraries
with rare Ma-
nuscripts.

* Rich. Dunel-
mensis.

^b Now called
Trinity Col-
ledge, hereto-
fore, Durefine
Colledge. See

that they were all written out of one booke; which conceit might lessen the credit of them: but the truth is, if the Copies doe differ in some slight circumstances, as in placing of some few words, and agree in all materiall places, the small differences doe rather helpe, then hurt vs; for, it is a signe, that they were not written all at one time, or by one Copie.

Now, the places which wee challenge of corruption, in Saint Gregory and Saint Cyprians works, are for the most part such, as all the *Manuscripts*, or almost all of them, doe condemne: and which it is manifest, to be verie faultie in the iudgement of any indifferent Reader, vpon view of the best *Manuscripts*. Neither will vvee heere refuse, to be tried by the written Copies beyond the Seas, if we may be suffered to haue accesse vnto the, although great haue beene the commendations of our *English Manuscripts* in forraine parts: insomuch, that it is iustlie to be doubted, whether they haue so many and so good *Laine Copies* in their old *Vatican* and other Libraries, as we haue (God be praised) heere in *England* in diuerse Libraries. Whereof the reason may bee giuen, that our Founders and builders of *Colledges* and *Monasteries*, (which abounded more in this Countrey, then in any other besides) were so carefull to furnish those places, with the best bookes that could be gotten; that they kept and maintained diuerse Schollers beyond the Seas, of purpote, either to copie, or transcribe bookes: or rather, to procure the Originalls (if they could be gotten) for loue or money.

There was one ^a Bishop that founded a ^b Colledge in *Oxford*, that is said to haue bestowed many thousand pounds *per annum*, in Bookes: and most of his bookes vpon

vpon the *Librarie* by him erected in his *Colledge*; which also for his exceeding great loue and zeale to learning, did well deserve the name of *Philobiblos*. Which name, if since his time it may be iustlie giuen to anie, doth of right belong vnto the true *Proloome* of our times, my honorable *Mecenas*, Sir *Thomas Bodly*, Knight: whole great munificence, in this barren and fruitlesse age, hath bene such toward his deere mother, the famous *Vniuersitie* of *Oxford*; that (all things considered) hee hath farre exceeded and surpassed the Bishop; to the honour of God, the glorie of his Countrey, countenance of our Religion, credit of his worthie familie, joy of his mother the *Vniuersitie*; and benefit, not onely of her children, but of all the world besides.

Reckon the number of Volumes, whereof the greatest part are in *Folio*; which come to manie thousands: of diuers Authors; which arise to thrice as manie more at the least; the pluralitie of languages, diuersitie of Sciences, wherein these books are written, the condition of the bookes, whether written or printed, by Protestants or Papists, or anie other; the vse for sixe houres euerie day thorough out the whole yeere (Sundaies and Hollidaies excepted): and we shall find; that the like *Librarie* is no where to be found. The benefit wherof, as it doth speciallie redound vnto the Students of *Oxford*; so it doth concerne all the Schollers of this Land, & of forraine countries also, that haue sent manie Students thither, which haue reaped no small benefit by that worthy *Librarie*.

his booke, De Amore Librorū, printed at Oxford, 1598. De eo dictum erat, quod haberet plures Libros, quam omnes Pontifices in Anglia. Sir Tho. Bodley: Knight, the founder and furnisher of our Publicke Librarie at Oxford: the true Proloome and Philobiblos of our times.

They amount vnto 11. or 12 thousand Volumes, whereof the greatest part are in Folio.

The best bookes that can be gotten in the Hebrew, Chaldee, Syriack, Arabique, Aethiopian, Persian, Tartar, Armenian, Mexico, China, Loeprian, Brasile, Malaur-Tamul, Latine, French, Spanish, Italian, Sicilian, Greek, Moritian, Sclauonian, Bohemian, Polonian, High-dutch, Lowe-dutch, Vn-dutch, Saxon, Danish, English, Scottish, Welch, &c. Languages.

The Librarie frequented by French, Spanish, Italian, Dutch, Danes, Bohemians, Polonians, Iewes, Ethiopians, and others, that haue repaired thither from all parts and quarters of the world, to better their studies, and increase their knowledge.

C.

But

But I forbear to speake too much of this place, least I might seeme to flatter: and yet something I could not chuse but write thereof, vpon occasion, least I should seeme to rest vntill thankfull vnto so worthie a Patron, and so noble a Librarie, the best meane of my preferment.

But to returne againe, and to reassume my former argument, which was of the vse and profit of our English *Manuscripts*. Seeing our learned Adversaries, *Possessors*, and *Copiers*, doe confesse the goodnes and plenty of our Bookes, let vs not feare to vse them: if the *Papists* haue better bookes, let vs see them, or at least wise haue the Catalogues of them. Let there be indifferent Iudges and Critics chosen, to view the places in Controuersie. We will neuer refuse their bookes, if they be ancient and carefullie written: which is easilie knowne by this

one argument; If the bookes that were transcribed were afterwards compared, and the faults of the Copiers diligentlie amended. Wherein it is to be obserued; that in mending of their Bookes, when they did reuize the, they did not blot and blurre them as wee now doe: but for beauties sake, as many words or letters as were to be put out, so manie prickes or points they caused to be put vnder the words or letters: and when occasion was of adding words, or sentences, they did it in the margent, with relation in the Text, if it were but a word or two, or else at the bottom of the Page, if they were more. Whereby it came to passe manie times, that such as vnderstood not their drift, were greatlie deceiued in copying out of Bookes.

Again, for the Antiquitie and goodnesse of our Copies, as this is one good prooffe, so haue wee the three former notes concurring: for, the Parchment bookes that

The vse & profit
of our English
Manuscripts, as
confessed by Po-
pish Writers of
good note.
In places of
greater moment,
wee refuse not to
be tried by their
owne Copies, so
we may be fauor-
ly dealt withall.

A way how to
discern the more
corrected Copies.

Ordin, for con-
vitiū non est
fugiedū, read;
vitiū est fugi-
endum.

How the Man-
script Copies may
be knowne to be
ancient or not.

that we shall allege, for the determining of any Controversies in reading betwixt vs, and the *Papists*, shall either be written in a set hand, and great letters, or with a *Lombard*, or *Saxon* Character; the best notes of true Antiquitie, that are observed by our learned Criticks. And all the *Manuscripts* that are thus written, were antienter (some of them) then the Conquest, and long before *Wickliffe* time: so that they cannot be iustlie challenged of partialitie, or of fauour to one side, more then to the other; for, at that time, neither *Luther* nor *Caluine*, *Wickliffe* nor *Waldo* were heard of, saie our learned *Papists*. And albeit there are manie hundreds of later *Manuscripts*, that were written within this three, four, or five hundred yeeres last past, in a small letter, full fraught with sundrie abbreviations: yet we will ground no point of Controversie in reading, vpon them alone: they shall be set aside, or brought (as the Lawyers saie) *in partem probationis*; or, to make *semiplenam probationem*; and, admitted as farre forth as they agree with the older *Manuscripts*, and not otherwise. These are witnesses *omni exceptione maiores*, which cannot be iustlie excepted against: wherewith, it is probable, that most of the *Manuscripts* beyond the Seas, doe agree in places of anie moment, if they be so ancient as *Possennine* and *Balranus* doe boast them to be.

But here also may arise a question: Because the speciall use of the *Manuscripts* is in places of great moment & consequence, what need is there why we should take the paines to goe over the large Volumes of *S. Augustine*, *Hierome*, *Gregorie*, *Ambrose*, and the rest, and compare them with these ancient written Coppies that we speak of? Were it not better to saue a labour, and take an espe-

A set hand, Lombard or Saxon letter, markes of great Antiquity.

The later Manuscripts to be esteemed of, as farre forth as they agree with the former, and not otherwise.

An Objection, that it is a too needlesse labour to goe over all the Fathers works, by comparing them with the Manuscripts.

The Answer.

*Impossible to
know what is
now, or may be
hereafter, chal-
lenged of suspi-
cion of forgery &
corruption.*

*Not so easie to
find the places in
the Manuscripts
as in the printed
Copies the rea-
son why?*

*Small things, as
a letter, differe-
nce, pointing
of bookes, trans-
posing of words,
of great moment
in altering the
sense.*

ciall view of those places onelie, which being in Con-
trouerſie, are noted of corruption: I answer, No. First, be-
cause this were a longer way about, for, to find out the
places that are challenged of either ſide, we had need to
peruſe over all the Bookes of Controuerſie vvhich are
written: a worke that is not very faſſible within a long
time, though many Students were imploied thereunto,
hauijg nothing elſe to doe. Secondlie, this would not be
ſufficient neither: for, though there be no more places
now ſuſpected of forgerie and corruption; yet the *Vati-
can prints*, & *Romane Editions*, which doe daillie come
forth, may miniſter a ſit occasion vnto our men, to call
other places into queſtion: and, it may be, the Papiſts
of the contrary ſide, will be as iealous of our Editions,
though they haue no ſuch cauſe. Thirdlie, it will be too
tedious and toileſome a worke, to ſeek for manie thou-
ſand places, as are to be viewed in the *Manuſcripts*, be-
ing not (for the moſt part) diſtinguiſhed at all; or, other-
wiſe diuided into chapters then our printed books are:
ſo that it were better to beginne, and goe on vvith the
whole Bookes. Laſtly, thoſe places vvich ſeeme to be
of leaſt account, as the altering of a ſmall Comma, the
difference of a letter, or the change of a word; (which a
man would thinke were matters of no great moment)
haue great conſequence in caſe of Religion: So that it
is a generall rule amongſt the Criticks, that there is not
ſo ſmall a difference in reading, but is curiouſlie to be no-
ted: and that vpon better examination, that place may
be found to be vetric faultie, which ſeemes to be void of
all corruption: and, what one cannot, another may ob-
ſerue, at one time or other.

Now, all, or the moſt of theſe inconueniences, would
eaſily

easily be prevented, by a diligent Collation of all the *Fathers* works, withall the best written Copies that can be gotten: and hereby, we shall not onely detect the errors (if any have beene in the former Prints); but prevent the mischief, that is likely to happen in the later Editions. For, if the *Fathers* works were once well printed heer in England, or else where, according to the ancient *Manuscripts*, the diuerse readings being exactly noted in the side, or end of the bookes (for, so I could wish it might be) it would be in vaine for the *Papists* heerafter, to endeavour to corrupt the writings of the ancient *Fathers*; their corruptions would soone be knowne, and their wicked purposes quickly defeated.

Erasmus in this kind deserued well: but there were 2. especial things wanting for the perfecting of his learned *Animaduersion* vpon the *Fathers* works. The 1. was, that hee did not set downe the diuerse readings verie exactly. The 2. that hee did not relate the number of the *Manuscripts* which he vsed, and where they were to be seene: both which, that learned and painfull Writer, to whom the *Protestant* Churches are so much beholden for his great paines, would no doubt, most carfullie and willingly haue done, if hee could haue fore-seene what would haue happned in these later & worst times; that his faith, religion, honestie, and vpright dealing, should so wrongfully haue been called in question. But: happy be the memory of that man, that gaue the first alarm to awaken vs vnto the diligent arming of our selues against the corruptions of times to come for els, such was the secure retchlesnes of those times, that they had welnigh beene taken aleepe, & surprised in their beds, before euer they should haue knowne what, or where the danger vvas.

The benefit that is likely to arise of a general Collation, being profitable to redress corrupti- ons past, and prevent them which are to come.

In the first printing of this *Fathers* works after this Collation, there would be great successe.

Erasmus commendations: & wherein (to speak vnder correction) defectiue in his *Animaduersion* vpon the *Fathers* works.

Erasmus gave the first intelligence of their barbarous corrupting the *Fathers*: for which his very name is in malediction.

And thus, if the Papists might have been Masters of their desires, and had their wills, and there had been no *Erasmus* to discover them, what with their partiall censures, wicked glosses, and cruell *Indices Exurgatory*, we should haue had the *Fathers* works pittifullie mangled, cut, and torne in peeces: as *Iudas* saw the works of Saint *Ambrose*, by *Frelonius* print, and others oversight, pittifullie vied, or abused rather. But as we owe verie much vnto the memorie of *Erasmus*, so doe we owe no lesse vnto the Citie of *Basile*, who hath so often printed, and reprinted the *Fathers* works. It is no great Citie, nor perie rich; & yet it hath had this happines, to see those goodlie and godlie monuments of the *Fathers* vworkes, both in *Greeke* and *Latine* printed, and reprinted within their territories, to the exceeding great good of the Church, and her perpetual praise and commendation. The good that the woman did vnto our Sauour in the Gospell, was to be had in euerlasting remembrance: the good that this Cittie hath done vnto the Church of God, in preserving her worthy Writers, shall be famous thoroughout all ages.

An Exhortation to the wealthy men of the worthy Companie of the Stationers, to endeuour the printing of the Fathers works: so it may not be vnto their manifest losse: being thereunto provoked and out-dared by the Common Adversarie.

I haue oftentimes wondred with my selfe, that, that Cittie, which is so little, should be able to do so much; and this famous Citie of *London*, which is so great, should be nored to doe so little in this kind. Shall it be said, that the little Citie of *Basile*, hath printed, and reprinted all the *Fathers* vworkes? and this great & famous Citie of *London*, the wonder of the world, the chamber of the King, and Metropolitan Citie of this Land, hath

has printed no one of their workes intire, being thereunto provoked by the Jesuite? For shame, let not this foul imputation be laid vnto our charge. What wanteth, why they should not all of them be printed heere amongst vs, to the honour of our English Nation? Our men, are some of them as learned as our Stationers, as well able to defray the charges: to the ease whereof also, there would be helps enow procured. Priuiledges would no doubt (if meanes were made to obtaine them) be graciously granted by his Maiestie to so good an end: whose incredible zeale to learning, and fauour to his Cleargie, after ages will celebrate, the whole world knoweth and admirerh. Will not England, or the whole Iland of great Britaine, serue to ridde away an whole Impression? Some Copies would with greedinesse be bought, in either Germanie, France, or other Countries; beeing to be sold there, farre cheaper then either the Venetian or Roman Editions.

But, if a nothing mooue our Stationers, to the vnder-taking of so great and honourable a business; I perceiue there is no motive to effectually as gaine: vvvhich I vvish vnfiniedly vnto all them that sweate at the Presse, and labour in the Printing-house. I knowe their paines are great, and the money in a manner aduentured: for, the Poet saith well, *Procapiti laboris, habent sua fata libelli*. Bookes are bought and sold oftentimes, rather according to their estimation then their worth. Sometimes, toyes and trifles are regarded, vvhen precious Gemmes and perillous Peatles are troden vnder foote: but yet I must needs say this, that the aduenture beeing alike

**Cur igitur Patres Londini
hanc edidit? Possen. in Ap.*

*Reasons why the Fathers' works
should be printed heere in Eng-
land.*

**Men of that wealth that they
haue beene chosen Aldermen of
the Citie of London: as heere
before M^r. George Bishop, &
of late, M^r. Bonham Norton,
and M^r. Iohn Norton.*

*His Maiestie, the greatest fa-
uourer and furtherer of all Re-
ligious and learned Projects.*

*The great & ex-
cessive charge of
Printers and
Stationers, de-
serves to be well
recompensed.*

*Compared vnto
our Merchants
adventures: and
their wealth is
arbitrary at the
pleasure of God,
and other mens
minds.*

Why, the adven-
ture being alike
in most bookes,
they should ra-
ther seeke to de-
ferue well of the
Ancient Fathers?

alike in all Bookes, (the wisest Printer of them all, not knowing what will be the successe) Religion, and zeale vnto learning, pietie vnto the ancient Fathers, loue vnto the Church of God, encouragement vnto Schollars, should draw them into this adventure; which, though it be chargeable, may be relieved, or required with hopefull gainge in the end.

The Bible dili-
gently compared
and reuized by
his Maiesties
speciall comman-
dement, printed
the present yeere
1611.

I knowe they doe venture vpon worse bookes manie times, vvhich turne not so much vnto their credit or commoditie. VVherefore, seeing the Bibles, by the expresse commaund and authoritie of his Maiestie, care and paines of the most Reuerend and learned amongst the Cleargie, haue been diligentlie, faithfullie, and indici-ously, examined and printed; & the Greeke Fathers, by

* S. Chrysostom works, with
some others of the Greeke Fa-
thers, at the unspeakable charge
of Sir Henry Saule, Knight;
the worthy Prouost of Eton
Coll. and Warden of Melton
Coll. in Oxford.

the great industrie and charges of Sir Henrie Saule (that learned & iudicious Knight, well scene in the best languages, and most of the Liberall Artes) is, or is likely to be * printed with good and learned obseruations: What pittie were it, besides the dishonour and dis-

The Latine Fathers, more re-
garded in all Controuersies, and
therefore would the sooner be
correctedly printed.

credit to our whole Land, if the rest, the La-
tine Fathers, vpon vvhole authorities we doe
so much relie in cases of conscience, or ques-
tions of Controuersie, should be passed ouer in silence?

The Collation &
Revision of the
Fathers works,
a good induce-
ment to the prin-
ting of them.

Especially, seeing there is so much paines likely to be taken, in the diligent Review and Collation of their works, with sundrie good and approued Manuscripts. What profit is likely to come of their paines, if their labours shall be so ill requited, and concealed fro the sight of the world?

But, If you heare to perfect this business of the Presse any further, I leaue the care and consideration heereof, vnto them

them that are godly and religiouslie minded in Christ Iesus: to whom, godliness is great riches; and the conscience of well dooing (though it be not alwaies gainefull) sweet contentment. And, although much remaineth to be spoken, concerning the vse, that our learned Protestants and Papists doe make of the ancient *Manuscripts*, especially *Baronius*, in his *Martyrologe*; the setting forth of Bookes that were neuer yet published in print, that were written long agoe, in defence of the Religion now professed; and diuerse other points touching the same Argument: yet (like a wearie Trauailer) I will heere take vp my quiet rest, and proceed no further; beeing tired out, and almost spent.

The vse that is made of the Manuscripts, indifferently, both by Protestants and Papists.

My Obseruations, such as they are, I haue written for the benefit of the whole Christian world; and especially, of my Countriemen heere in *England*. I may be decciued in the goodness of them (for, *unumquemque salunt sua scripta, et auctorem praterunt: atque ut filietiam deformes delectant, sic etiam scriptorem indecores Sermones sui palpant*; Most men are delighted with their owne writings, as euery man commends his owne children; so writeth blessed S. Ambrose vnto *Sabinus*): yet how willing I haue alwaies been, to haue many Iudges and Censors ouer my labours, *Veros et veritate magis seueros* (as S. *Augustine* speaks) that should not spare to tell the truth, with boldness and sharpness, if need were, I report me to thē that haue had the ouer-sight of my Bookes. To whom my sute hath alwaies been, to deale faithfullie and seuerelie with them, before their coming-forth in Print, when the words cannot be so well, nor timelie recalled: but, for the truth of that which is contained in anie one of these fise Parts (as farre as hu-

Lib. 8. Epi. 63.
Edit. Rom.

S. Aug. Ep. 7.
ad Marcellinū.

D.

mane

mane infirmities will permit) I neither haue been deceived my selfe, nor willing to beguile others. I haue made true report of that which I haue found: and I haue found nothing, but in certaine Authors which my selfe haue seene. To ground my maine proofes vpon other mens reports, *in fide aliena*, were to make a faire flourish at the first, and to suffer my selfe to be soiled with shame enough in the end. *Erubescimus cum sine libris loquimur*; it were a shame for the Keeper of a Librarie, to speake vpon heare-say, or without booke: therefore I will end vvith the vvords of that famous Keeper of the *Vatican Librarie*, *Cesar Baronius*, in his *Roman Martyrologe*. *Ponant qui velint, ad libitum, &c. Let other men doe as they list; Nobis certè, nisi ex certis Auctoribus, quicquid affirmare, Religio est. I hold it a Religion, to say nothing which I cannot prooue; and to prooue nothing, but out of certaine, knowne, and sufficient Authors.*

God grant, that amongst the manifold Controuersies of these times, the simple truth may take place; and the professed enemies thereof, may either in good time be conuerted, or confounded. *Our Lord Iesus preserue vs. all vnto his saving grace.*

Finally, to conclude all that hath been written concerning this Argument: I say not as ^a *Bellarmino* doth, *Praise be vnto God, and the blessed Virgine*; for, this were to equall the blessed Virgin, with the holie Trinitie: ^b or, *Blessed be God, and the blessed Virgin, and our Lord Iesus*; for that were worse, to prefer her before the third person in Trinitie, as *Gregorie de Valentia* doth, contrarie to the torrent

of

Mart. 13. Pag.
117. 2.

In my 1. and 2.
part, you may see
what a man hee
is of his word.

^a Laus Deo, Virginiq; Ma-
tri Mariæ, Bellar. in the cõclu-
sion of his bookes.

^b Laus Deo, et Beatissimæ
Virgini sanctissimæ Dominæ
nostræ, Iesu item Deo Domi-
noque nostro, et animarum
nostrarum sponso suauissimo,
sit honor et gloria in perpetuum,
Greg. de Valentia.

of the ancient Doctors, & current of the Religion taught in the Primitiue Church, for the first 600. yeeres. The Protestant confession is taken out of the Scripture; that she is *blessed, but amongst women*. And therfore, though they haue (as it becommeth) a most reuerend opinion of her; yet they esteeme her no otherwise, then as a most sanctified creature, to whom no part of diuine worship is belonging: because, as *Gregory Nyssen* (a man to be beleueed before *Gregory de Valentia*) writeth, we learne to worship none but *ONE LIE* the vncreated nature. But the Father (as ^d another of the Fathers speaketh: and it is the confession of all the Orthodox Churches) is vncreated; the Sonne vncreated; and the holie Ghost vncreated. To this Trinitie in Vnitie, and Vnitie in Trinitie onelie, be therefore ascribed all honour, power,

and glorie, both now for the present,
hecreafter, and for euer-
more. Amen.

FINIS.

D 2.



^c The word ONLY, is commanded to be put out in the Index of Spaine. pag. 21. but not that onely; as hath been obserued long since, by a man of incomparable learning.
^d See Athanasius Creed.





The Authors mentioned in this Treatise, are thus printed as followeth.

A.

Iosephi Acoſta, de Chriſto Reuelato, lib. 9. *Roma.*
1590.

Io. Azorij Institutiones morales. *Col.* 1602.

An Apologie, in defence of the Ecclesiasticall subordination in England, *Permiſſu Superiorum.*

Certaine notes vpon the aforeſaid *Apologie*. Imprinted at Paris, by *Peter Senefter*, with priuiledge.

D. Auguſtini opera, *Par.* 1586. *Baf.* 1521.

D. Ambroſii opera, *Par.* 1586. *Baf.* 1567. et *Roma.*
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FINIS.

E 2



*The Errors of the Print, which haue
escaped in some Copies: may be cor-
rected thus.*

P Art. 2. Pag. 59. lin. 16. for, *Lib. Ep. 13.* read *Lib. 4.*
Ep. 33. et lb. pag. 10. lin. 28. for, particular, read,
partiall. And in the Table in the end of this 2. Part,
Col. 2. lin. 16. for, *Ep. 13.* read, *Ep. 33.* Part 3. p. 17. li.
13. for, 2. *Esd. 2.* read, 1. *Esd. 2.* Part 4. pa. 95. lin. 6. for,
Stenchiu, read, *Stenchiu*. et pag. 91. l. 12. for, *Reuchius*,
read, *Reuchlin*. et li. 25. for, *Rema*, *Roma*. pag. 93. lin. 6.
for, *Shepherd*, read, *Schepper*. Part 5. pag. 4. lin. 17. in
the margent, for, 3. Part, read, 4. Part. et pag. 24. l. 17.
for, most of the liberall Arts, read all the liberal Arts.
